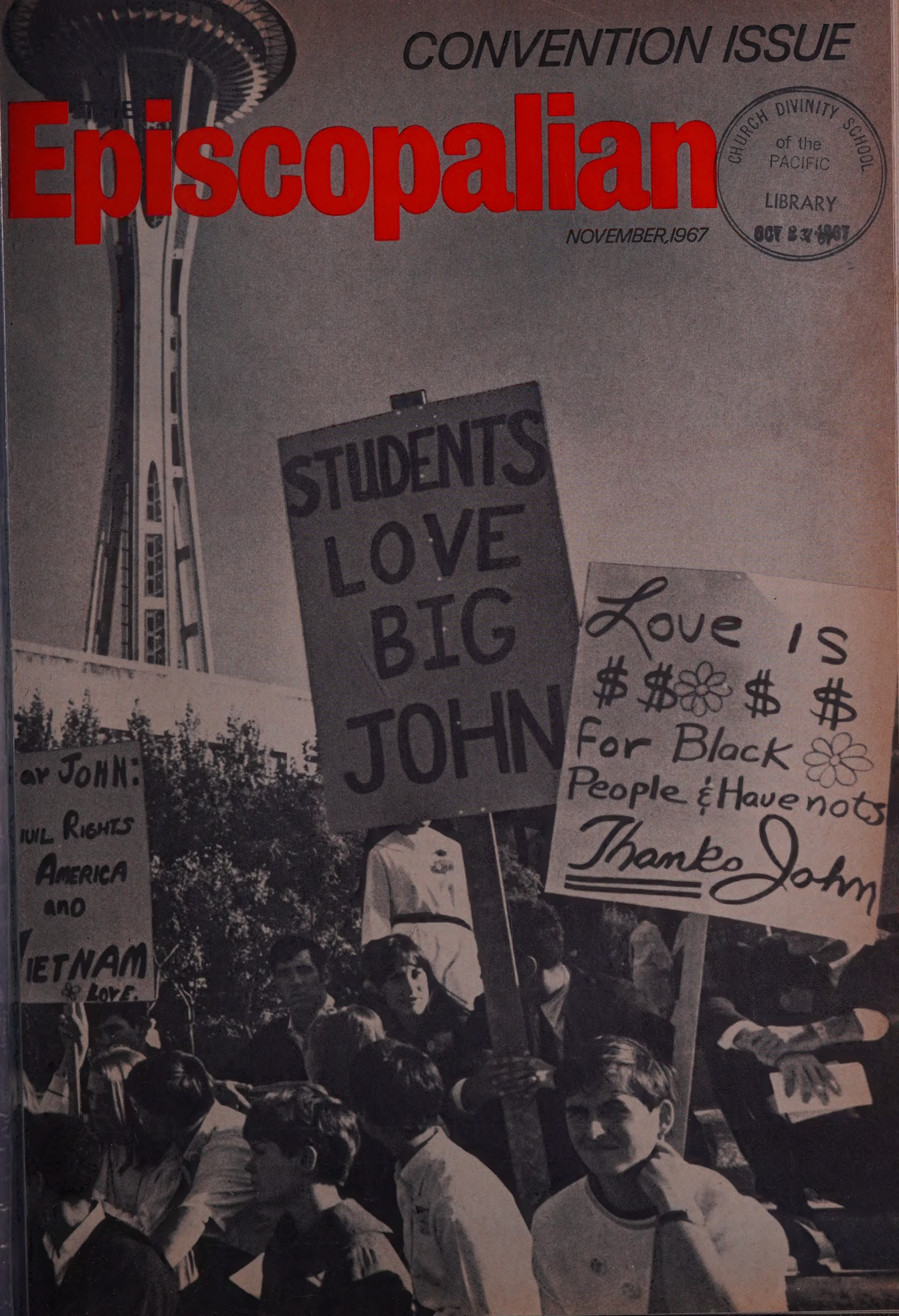


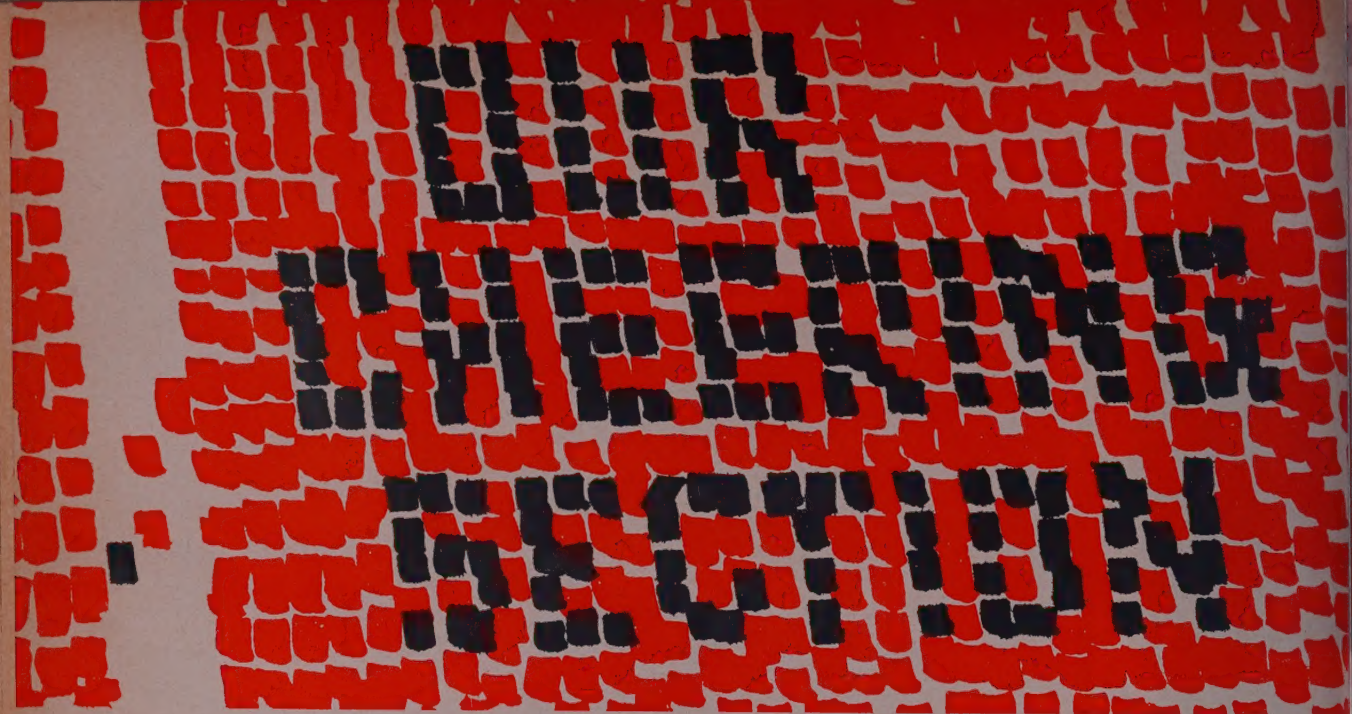
CONVENTION ISSUE

# Episcopalian

NOVEMBER, 1967







IF YOU HAVE ever been to a college football game on a Saturday afternoon, you may have noticed that there is as much going on in the stands as there is on the field.

The players are falling in the mud, getting their hands stepped on, fumbling the ball, or making a long run down the field for a touchdown, and the people in the stands are standing on their feet, shouting, and yelling. When their team scores a touchdown, they throw their hats in the air, jump up and down, and hug each other. Old champions who used to play for the school come back to see the games. They notice when a player is up against the same problem they once had, and they shout instructions to him.

The family and friends of the players come and cheer, and use all their body English to try to help their player catch the ball or escape from a blocker. Sometimes, when the players take time out or huddle, the cheerleaders come out and lead the stands in a school song or a yell to urge their team on to victory.

You may never have thought of church as being like a huddle in the midst of a football game, but it is. All of us who worship together are on the same team, even though the field we play on is so big we don't see each other often.

You've been playing at your school, and you may have gotten roughed up a bit, or perhaps penalized for unnecessary roughness. The mayor and his friends made a touchdown this week. Your baby sister may have taken her first step onto the field. She may just now be learning how to hold the ball. But somewhere, all of us who worship together on Sunday have been trying pretty hard in one way or another to make a score.

Going to church is like time out for the next play. We go into a huddle around the altar. We may think that when we worship together, the only teammates present are the ones we can see. But every Sunday when we recite the Creed we say we believe in the Communion of the Saints, and the lessons we read and the prayers we say on All Saints' Day, November 1, all tell us that though we can't see them, there is a whole grandstand full of old grads cheering us on.

St. Peter is there cheering on the cowards. David and Moses are there

cheering on the politicians. St. Francis is there straining to help us find God in simple things like birds and water and flowers and sun and moon. Martin Luther is there, yelling at us in his gruff German voice and telling us not to be afraid to take a stand, regardless of who is against us.

There are lots more in the stand yelling for us—people like Dr. Tom Dooley, Pope John, John F. Kennedy, and your Uncle George and your great-grandmother. All of these people are telling us they are sure we will make it, that they are with us, that they are counting on us. "Pick yourself up and try again," they say; "you'll make it, you'll make it."

If we listen carefully, we may hear a great cheering section yelling for us. Perhaps when we hear them, we will know that we are not alone, no matter where we are playing. Maybe when we hear them we'll feel stronger because we remember we belong to a family of champions.

Listen very carefully. Do you hear them? They are cheering for you.

*And when the strife is fierce,  
the warfare long,  
Steals on the ear the distant  
triumph song,  
And hearts are brave again, and  
arms are strong.*

*Alleluia!*

BY REID ISAAC

Excerpted from *What's God Doing Today? Talks with Parents and Children* by Reid Isaac © 1967 by the Seabury Press, New York.





## Even long ago is not so far away

Long ago.

Was it a morning in September when  
you started off to college?

Perhaps a day in June when you  
set out to make your fortune?

Or that day of days, your wedding, when you  
left home to raise a family of your own?

Long ago you went down the street and left  
a part of your life behind you.

Today that house and neighborhood  
where you once lived seem far away in years  
as well as miles. Yet you can still go back.  
You can reach out—easily and quickly—  
and touch the lives of friends, family and loved  
ones still at home—by telephone.

Ever think of this priceless dimension  
of a Long Distance call? It reminds us that  
the telephone spans years as well as miles.

Even long ago is not so far away  
by telephone.



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# LETTERS

## BOSWELL'S BOUQUETS

I would like to commend John Boswell for his excellent article, "Stop Treating Us Like Kids" in the October THE EPISCOPALIAN.

When our children ask for bread they deserve something more substantial and satisfying than the pabulum of "a watered down Christianity." . . .

THE REV. HENRY H. CHAPMAN  
Asheville, N.C.

Many times . . . I have been tempted to write THE EPISCOPALIAN in praise or castigation. . . . Today I follow through with a public hallelujah. . . . Thank you directly to Mr. John Boswell for shining such a great big wonderful light of affirmation to an exciting, challenging but often sadly confused age.

MRS. WILLIAM H. WEBB  
Davenport, Iowa

It was a pleasure indeed to read Mr. John Boswell's article. . . .

THE REV. GEORGE B.S. HALE  
Raleigh, N.C.

. . . the excellent article of John Boswell . . . certainly [is] one of the finest offerings of THE EPISCOPALIAN. . . .

THE REV. H. B. LIEBLER  
Mexican Hat, Utah

. . . This was the most encouraging thing in this magazine that I have yet read.

. . . I have been greatly concerned with the contents of THE EPISCOPALIAN; what I considered the lack of constructive Christian material. . . . Between literalistic fundamentalism on the one hand . . . and naturalistic and so-called "modern" demythologizing on the other, this article . . . shows that "intelligent," "sophisticated," "modern," people really can believe in the Christian Gospel. I hope this issue receives the widest circulation in the seminaries of our Church. . . .

. . . Many Episcopalians would long to see more of this kind in your magazine.

THE REV. PETER R. DOYLE  
Leesburg, Va.

John Boswell's challenging word from the "younger generation" . . . points . . . to something significant about the older generation. This "fear of Christianity's irrelevance in the world"—how much of it mounts from Biblical illiteracy? . . . is there any knowledge so

lacking . . . as modern scholarship the Bible? . . .

LAURA W. L. SCARLETT  
Northampton, Ma.

## APPROACH APPLAUDED

. . . Your Convention news-brief and the Convention poll are indicative of your imaginative approach to being a journal for our Church.

THE REV. JOHN MCALLISTER  
Gaston, N.C.

## HMMM . . .

I am indeed happy for the judicious and tactful use of the "dots" which separate (and indicate little connections between) the words on the bottom cover of THE EPISCOPALIAN August. . . .

THE REV. DWIGHT A. FILKINS  
St. Petersburg, Fla.

## INFORMATION PLEASE

In the rebuilding of Christ Church [West First St.] Dayton, Ohio, provision has been made for a Columbarium in the undercroft. We would appreciate information and literature from churches presently having like facilities for the receiving of the ashes of the dead.

THE REV. GORDON S. PRINCE  
Dayton, Ohio

## QUESTIONS LOGIC

In your September issue [Worldscope page 35] the Rev. William A. Wendt is credited with averting a riot by inviting H. Rap Brown to hold a rally in St. Stephen and the Incarnation Church. . . .

If the evil effects of hate reactions can be mitigated by having it preached from the pulpit, why does not the Church make the most of it and have all hate groups preach from its pulpits? . . . Why is the Episcopal Church which was so vocal about white racism now so mute about Negro racism? . . .

If it is proper to invite to the Church speakers who teach hatred, why are our priests and bishops in the ordination vows required to pledge to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word. . . .

EARL R. JOHNSON, JR.  
Roanoke, Va.

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### in the next issue

- Our Colleges
- He Serves in a Slum
- A Landmark Restored
- Church Periodical Club
- Christian Year Calendar



continuing

FORTH and

The Spirit of Missions

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

## CONTENTS

- 2 Our Cheering Section by Reid Isaac
- 6 We Listened, We Heard, We Acted by Thomas LaBar  
Convention Report from Seattle
- 8 The Presiding Bishop's Call by John E. Hines  
Excerpts on the urban crisis
- 11 We Move into the Urban Crisis by Jeannie Willis
- 12 Justice, Money & Peace  
House of Bishops' Position Paper on Social Justice
- 14 What Is IFCO? by Judy Mathe
- 15 We Respond to the Call
- 16 We Work for a New Kind of Freedom  
Report on the Triennial Meeting by Barbara G. Kremer
- 20 We Welcome Canterbury by Martha C. Moscrip
- 23 We Hear Dr. Pusey by Edward T. Dell, Jr.
- 24 Freshman Deputy by Edward T. Dell, Jr.
- 30 Young Voices, Old Ears  
House of Bishops' Position Paper on Youth
- 31 We Choose Our Priorities by Henry L. McCorkle  
General Church Program/'68-'70
- 35 We Tune In on a Fourth House by Barbara G. Kremer  
Report on youth at Seattle
- 39 What Did We Actually Do?  
A summary of Convention actions
- 46 We Meet People and Make Friends by Elizabeth Bussing  
Among those present
- 51 What Does Convention Say to Us? An editorial
- 52 How Well Did You Do as a "Deputy"?  
Report on our Convention opinion poll

## COLUMNS AND COMMENTS

- 4 Letters
- 54 Reviews of the Month
- 58 Educational Directory
- 60 Calendar of Events
- 61 Calendar of Prayer
- 62 Know Your Diocese

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SEATTLE/'67

# ***WE LISTENED***



*In Seattle's Coliseum, Presiding Bishop John E. Hines delivers his keynote sermon urging Church to face urban crisis.*



# WE HEARD

# WE ACTED

**W**E ARE gathered as a tiny band of Christians, chosen representatives of a Church," the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, told members of the 62nd General Convention and Women's Triennial in his opening sermon on September 17. Urging his congregation of more than 7,000 to face the urban crisis (*see pages 11, 16, 31*) and other issues of the times, he said, "Let us deliberate together in patience and gentleness."

Evidently his listeners heard his call for during the next ten days they produced a series of actions unparalleled in the history of the Church (*see page 39 for summary*).

## Ladies, Be Seated

Shortly after getting organized, the House of Deputies took the first significant step. Breaking through a problem that has plagued the Church for two decades, the deputies acted—with a resounding voice vote—to seat women in their House (*see page 16*). Within a few hours the House of Bishops had concurred, making it possible for the first women deputies to be seated by 1970 or 1973 at the latest.

Mrs. Seaton G. Bailey, Presiding officer of the Women's Triennial Meeting, greeted the historic news with the comment: "We welcome every chance open to us to fill our

roles as members of the Body of Christ."

Or, as one of the bishops wryly put it, "It is a significant acceptance of the fact that women exist, which brings the Church into an up-to-date evaluation of a fact which the world has long recognized."

## Into the Wilderness

On their third business day, the two Houses heard Dr. Nathan M. Pusey, President of Harvard University, speak about the report from the Church's special committee appointed to study theological education (*see page 23*). Referring to the Church's long, debilitating lack of concern for theological education, Dr. Pusey noted "a gradual weakening of the Church just at a time when it requires vigorous leadership and increased strength if it is to contribute forcefully to meeting the spiritual and social needs of our troubled times."

To right this situation, the report asked Convention to create a permanent Board of Theological Education to up-grade standards throughout the seminaries.

The Rt. Rev. William Moody, Bishop of Lexington, offered strong opposition to such "centralization," saying that if the report was passed, "I would like to take the wings of a dove and fly into the wilderness, perhaps somewhere in eastern Ken-





## We Listened, We Heard, We Acted

tucky, and make me a nest." Nevertheless, the Pusey committee report was approved and the Board overwhelmingly voted into existence.

### 42 Gallons of Clam Chowder

That evening more than 1,200 conventioners paid \$5.00 apiece to dine on clam chowder or vegetable soup, crackers and brownies at the "Feed The Hungry" dinner, with proceeds going to the Presiding Bishop's Fund for World Relief. Then they joined some 6,000 other

Episcopalians to participate in an historic evening United Thank Offering service where the new experimental Eucharist was given its first official trial. Commenting on the new Liturgy, which uses modern language and requires more response from the congregation, one observer said, "The service is a long step toward making worship the action of all the persons present."

In the days following the memorable service, both Bishops and Deputies considered methods of re-

vising the Book of Common Prayer and other liturgical matters. For instance, Daniel M. Thornton III, lay deputy from Delaware, asked about objections to lay administration of the chalice.

He was answered by the Rev. Dr. Massey H. Shepherd, Jr., of California who replied that he thought such a practice was "unwise historically, liturgically, and theologically." Immediately a deputy from Washington was on his feet to say that with the Holy Communion being celebrated more frequently in parishes throughout the Church, he thought laymen were needed in helping with the chalice. Another deputy from Central New York agreed, asking "Why just the chalice; why not both Elements?"

Following these discussions both Houses voted to adopt a plan for a revision of the Book of Common Prayer which sanctions trial use of the new service of the Holy Communion for the next three years by congregations throughout the Church and asks the Standing Liturgical Commission to produce a final draft of the proposed new Prayer Book for consideration of the 63rd General Convention. They also agreed to administration of the chalice by lay readers under certain conditions.

Most of the Church's leaders were glad to turn from the painstaking work of liturgical renewal one afternoon to a more spontaneous liturgical form held outdoors on the Seattle Civic Center grounds. Carrying signs reading "Big John We Love You," Episcopal students held a "happening" in honor of the Presiding Bishop. The young people sang folk songs, old songs and new songs and then, breaking chunks from long loaves of French bread and offering plastic cups of Almaden wine, they celebrated—with their elders—an *agape*, or love feast (see page 35).

### Meandering Marbles

The Bishops and Deputies then turned from liturgical renewal to another sort. Earlier they had heard the Rev. David Thornberry of Ohio speaking in behalf of the Mutual Re-



The crust that has protected some ancient institutions and traditions is cracking badly—unable to hold any longer against a boiling, inner anger and frustration festering in the hearts and minds of millions of men, women, and children. Now out of patience and, on occasion, prudence, they are willing to face death rather than continue to suffer daily indignities, the forced alienation, ceaseless discrimination, the monotonous parade of broken promises. . . . The poverty ridden . . . know that this is the kind of world in which, given justice, no child need go to bed hungry, no unemployed person need be without work, no family need be homeless or compelled to share squalid quarters with the roaches and the rats. They know, too, that change is wrought not by pious exhortation but by the exercise of power. . . . People from whom hope is being squeezed out, want to know where we, as Christians, stand—and whether our position is manifested in deeds that cannot be misunderstood. . . . The program I am recommending will . . . make available skilled personnel assistance, and request the appropriation of substantial sums of money to community organizations involved in the betterment of depressed urban areas, and under the control of those who are

largely both black and poor, that their power for self-determination may be increased and their dignity restored. . . . But I heavily underline a word of caution: no matter what this Church at the national level may decide we can do, both in human and financial terms, it will be only a token, a symbol, if, perhaps, happily a sacrament. . . . For unless our men, women, and young people enlist in patterns of diocesan, parish, and mission engagement, which will involve them personally as well as financially, even the best effort will prove fruitless. . . . What is before us is not primarily a matter of money. Money can help if we take our hands off of its control, giving it because we realize that it is God's and not ours. . . . It is only through our sharing in the pain and the agonized frustration of the dispossessed that our own renewal can come to be. . . . I hope I am not presumptuous in appealing to the nationwide community of faith—to our Jewish brethren, to our Christian brethren—Roman Catholic, Orthodox, and Protestant—to join together with us in a bold, full-scale mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding nation's life."

—John E. Hines, *Presiding Bishop*



responsibility Commission, warn that we must, like everybody else, remain, retool to keep abreast of this space age—we can do this in part, and assist greatly, by updating our church government machinery.'

Or, as a deputy from Western North Carolina put it, "Our dioceses are like a lot of marbles on a tray rattling around with no clear-cut relationship to the whole Church."

The two Houses went part of the way toward correcting this situation by strengthening the office of the Presiding Bishop; clarifying the role of the Executive Council as the church's interim governing body between Conventions; and straightening out a number of kinks in the operation of the Convention. They talked at some of the proposed reforms, however, turning down the Partnership Plan, which would have replaced the current quota system for each diocese with voluntary giving; refusing to move toward more equal representation in both Houses; and saying *no* to proposals which could have changed the vote by orders in the House of Deputies.

### No Gaiters, He

By the end of the first week, the delegates had gone through a mound of work and were ready to greet Mr. Arthur Michael Ramsey, Archbishop of Canterbury (*see page 20*). In deference to his first visit to an Episcopal General Convention, Dr. Ramsey said he had left his gaiters (a kind of ecclesiastical pair of pants) and English accent behind. He may have managed the first, but it was obvious he had not accomplished the second when he addressed 2,000 people in the Seattle Center Coliseum Sunday night at the great ecumenical Service.

### Then the Doxology

When the House of Deputies convened the next morning, its membership demonstrated complete accord with the Archbishop's earlier support of Christian unity by voting unanimously to continue participation in the Consultation on Church Union. Then they rose and sang, "Praise God From Whom All

# THANKSGIVING DINNER

Thanks to someone  
who gave to the  
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It is only a beginning. Far more is needed in this year of war and famine and flood and earthquake.

You can help. Support the *Share Our Substance* appeal. Or send a contribution, along with the coupon below, to the Presiding Bishop's Fund for World Relief. Please mail only checks or money orders.

Give as if you were hungry. Your Thanksgiving turkey will taste better.



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E-11-67



# FOR THE TREE OF THE FIELD IS MAN'S LIFE

—Deuteronomy 20.19

A tree stands straight  
in spite of storm  
and season. Just so  
is a man's life when,  
with the Bible as  
his guide, he grows  
strong and is steadfast.

Cambridge University  
Press has made  
Bibles since 1591.

When you own a  
Cambridge Bible,  
you own a book made  
with craftsmanship  
inherited through  
twelve generations.



AT ALL BOOKSELLERS

## We Listened, We Heard, We Acted

Blessings Flow. . ."

The House of Bishops swiftly concurred and asked that the dialogue with the Roman Catholic, Orthodox, Lutheran, and other Churches be pursued in depth. Speaking in support of these measures, the Rt. Rev. Edward Welles, Bishop of West Missouri, said he was glad that the Episcopal Church had come this far in its search for unity with other Churches, but warned that there are intricate and delicate negotiations ahead. "We are not committed yet," he pointed out. "We have not gotten down to the nitty gritty."

### Out On Bail

From the search for external unity, the Bishops were forced to turn their attention to a matter of internal unity when the Rt. Rev. Stephen F. Bayne, Jr., chairman of a special Advisory Committee on Theological Freedom and Social Responsibility, called for free discussion of controversial issues within the Church. The Bishops approved the report in principle and immediately the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, asked if this removed the "impact" of the censure imposed on the Rt. Rev. James Pike, retired Bishop of California, at the last House of Bishops meeting in Wheeling, West Virginia.

Presiding Bishop Hines ruled that it did not. Instantly Bishop Pike, who had earlier been given seat and voice in the House, was on his feet. Commenting that if he was still a "bishop out on bail, so to speak," he wanted his right to a heresy trial. But by the next morning, after the enactment of two canonical amendments which make heresy trials practically a thing of the past, and the assurances of the Presiding Bishop that "the impact of the censure was thereby eased," Bishop Pike clasped Bishop Hines warmly and said to all, "I feel sufficiently reassured to withdraw the canonical demand for a trial of heresy."

### Museum Piece No

Meanwhile, the House of Deputies was putting the finishing touch to an unprecedented \$45,591,68 program for the coming triennium which is organized around overall goals, strategies and priorities (see page 31). The Bishops concurring giving an answer in part to the charge hurled at Episcopalians earlier in the Convention when the controversial, organizer of the poor, Saul Alinsky in addressing the Episcopal Society for Cultural and Racial Unity, warned: "If the Episcopal Church wants to be a Church it has got to act, to support Bishop Hines or it will be an artifact—a museum piece—within fifteen years."

### Love In

One of the major issues of the Convention was not resolved until the last day. But Vietnam had been on the minds of all in Seattle from the start, and a joint committee of both Houses had been trying to hammer out a statement for days. Finally on the evening before adjournment the House of Deputies debated the problem until nearly midnight. Young men and women in the galleries silently displayed signs calling for "Love, Not War."

The Deputies finally reached compromise between the hawks and the doves and the next day the Bishops agreed to the document, which calls on the U.S. Government for "restraint in the conduct of the war" and the development of "freedom of new ideas about alternative possibilities in our search for a just and durable peace."

In a final press conference, Bishop Hines called the 62nd General Convention the most constructive he ever attended. Dr. Clifford P. Moulhouse, retiring President of the House of Deputies, observed that more work had been done in ten days at Seattle than in the two weeks at St. Louis in 1964. "There is a new spirit coming," he concluded. "We are ready to listen to the word, to hear what it says, and then to act."



# WE MOVE INTO THE URBAN CRISIS

JUST introduced him as 'a guy who works with me,'" answers Leon Modeste when asked about his day-long walking tour in the Bedford-Stuyvesant section of Brooklyn with the late Bishop John Hines.

"We wore business suits and talked to people," adds Mr. Modeste, Associate Secretary for Community Organization at the Executive Council. "And he listened to them—he's a good listener. They told him about their strong desire to determine their own future. They told him that jobs don't mean anything if they can be pulled away from you."

"He asked if stores were locally owned and of course they weren't. We talked with black nationalists who didn't rant and rave and jump up and down, but discussed black power with him in the sense of self-determination. People leveled with him."

"As the day wore on he picked up the lingo of black people. And he wasn't talking about Negroes any more."

**Detroit was the scene** of another day-long walking tour. This time Bishop Hines was accompanied by

the Rev. Quinland Gordon, of the Executive Council's Division of Christian Citizenship, who says, "We went right into the heart of the ghetto. It was just the two of us, one black guy and one white guy walking, talking to people."

"We saw the visible evidence of their problems, frustrations, despair and bitterness in the riot area. And we heard it from community organizers, and a United Church of Christ minister who is a member of the mayor's New Detroit Committee."

**Interrupting his** scheduled stay in Crete for the World Council of Churches' Central Committee meeting late in August, Bishop Hines had returned to the U.S., deeply concerned about the riots in American cities. His two walking tours led to the immediate working out of an urban crisis program for the whole Church. What he saw and heard convinced him that, as a fellow bishop later put it, "We have been using Band-aids on a broken artery."

**Not everyone reacted** as Bishop Hines did when the summer's snipers

and rioters erupted. Many, convinced that progress was being made in most areas of integration and easement of poverty, were totally bewildered. Others, aware that such progress was moving two steps back with every step forward, nevertheless mourned the unwisdom of violence and rebellion as a means to an end. A few couldn't resist saying, "We told you so." Still another few—among them Bishop Hines—saw clearly that the Church had to act fast.

In his opening address to General Convention, Bishop Hines stated his call to urban crisis actions—a call to the whole Church at all levels, at once.

**Most immediate** and tangible answer was the General Church Program overwhelmingly adopted by Convention for 1968-1970 (see page 32). Directly related to the crisis are just under two million General Program dollars for 1968.

This "program of grants" will be made available to organizations of the poor and to dioceses for emergency situations. Included is \$500,000 specifically for grants to commu-



The surprise move Judge J. L. Caldwell McFaddin of Texas presents minority-of-one report opposing "unrestricted grants to non-church institutions" in General Church Program. Primary objection was \$500,000 earmarked through IFCO (see page 14)



## URBAN CRISIS

nity organizations, the controversial "no strings attached" item in Resolution 6 of Convention's Joint Committee on Program and Budget (see page 31).

The term "community organization," long used by social workers but new to most Episcopalians, describes a process in which public and voluntary agencies collaborate with business, industry, and labor leaders. As a form of social planning, it has achieved considerable success (see Oct. issue, page 29).

But many of the people for whom services are designed by these community organizations are completely excluded from participation in them.

To correct this situation, a second method of community organization has developed. Its purpose is to create community structures which will equip the dispossessed to acquire enough power so that they can assert their human rights, negotiate solutions for their problems with those who hold power, and share in decision-making.

Community organizations of the poor are, for obvious reasons, dependent in the beginning on financial support from other groups, including churches. Grants to such groups are utterly self-defeating if "strings" are attached.

This does *not* mean that such grants will be made without proper appraisal, acceptable accounting pro-



In open hearing Bishop R. L. DeWitt, Pennsylvania, member of Convention's committee for the Presiding Bishop, answers urban crisis questions.

# JUSTICE MONEY & PEACE

SINCE MANY of our cities have been torn by disorders, revealing that we are one of the most disturbed nations of the western world, this statement shares some insights which, we believe, the Christian Faith can give us in our national predicament. If we are to react wisely to a complex and bewildering situation, we need perspective on our problem.

When a great riot or rebellion comes to a city, sensitive people are stunned; they stop talking and begin to listen. It is as if God mounted the pulpit and said, "Now, America, you will listen to what I have to say, and your eyes will be opened to see things you did not see."

Biblically considered, while lawlessness and violence are inherently destructive and are not to be condoned, the disorders must be seen as a judgment. And what is inner judgment? It can

be understood, in part, as the maturing of inner contradiction. At this moment the contradiction is clear, the haunting tragedy of American history: It is the contradiction of a nation in which immigrants are absorbed into the melting pot of full citizenship—but Negroes are not. It is the contradiction that proclaims that men are created equal and have equal rights but Negroes are in slavery or ghetto.

This contradiction matured in our history in a great Civil War that almost destroyed the nation; it has again matured into flaming cities; and it could now destroy our institutions in obvious and subtle ways. Our travail as a nation is meaningless; it is the maturing of an inner contradiction. As we view the judgment from Newark to Detroit to Watts we can respond in three possible ways.

(1) We can fail to see the seriousness of the situation, make no judgment and try to return to "life as usual," failing to recognize that it is "life as usual" which has brought us to where we are.

(2) We can become a police state, and there are ominous signs that this may happen. If hostile groups arm against each other; if angry extremists grow in power on each side, feeding each other; if white intransigence continues to create Black despair, alienation, and hatred which, in turn, creates white reaction; then a police state could become a necessity to prevent slaughter in the streets.



dures, and regular evaluation of effectiveness. Convention voted that these practical safeguards be built into any grants authorized.

**Convention also urged** in-depth studies of social justice, no doubt a project for Lenten worship in many parishes this winter. The Church's governing body also asked for "disciplined research" into the matter of discrimination in labor unions and among farm workers.

Each and every Episcopalian is early and specifically directed to use all in his power to verify that institutions in which his funds are held do not invest follow policies of non-discrimination; that membership on governing boards is available to all, and that the employment practices

of all our parishes and missions—for both professional and non-professional staffs—be similarly non-discriminatory.

**None of this** was done painlessly. But hard facts are hard facts. In our society of abundance, some thirty million people have incomes below the \$3,000 "poverty line" defined by the Federal Department of Agriculture. While the median family income of Negroes in 1965 was slightly above the poverty line, the actual gulf between white and black median incomes has doubled since 1950.

A recent study shows black workers earning only 53 percent as much as white workers, a drop of 4 percent since 1950. Twenty selected items costing \$8.30 in a middle-



*The Rev. G. Jack Woodard, coordinator for Executive Council's Joint Urban Program, listens to Program and Budget hearing on urban crisis resolution.*

Christian people who know "the unruly wills and affections of sinful men," who remember that the Lord wept over a city, who know that there is no reason why America should escape the tragedy of history, should be completely realistic and avoid wishful thinking. A police state would mean the end of our free institutions.

(3) We can turn the power of every institution in the land, beginning with the Church, toward removing the dread contradiction, toward flowing up into the Constitution, toward what we call "repentance," the changing of our ways. Change is a law of life; and if we have not the capacity to change, we are on the road to revolution.

"God has matched us," said one of our members, "with a great opportunity"; or again, "The world's agenda forces a change in the Church's agenda"; and this means not only an important shift in the budget of the national Church, but a total shifting of emphasis at every level of the Church's life to meet the national crisis.

For the meaning of a judgment is always that it may be purged of bitter things. The massiveness of the effort required can be seen when we remember that it is in the nature of institutions to change slowly, and that it is doubtful that the habits and customs of a great nation can change fast enough to satisfy the just claims of this large minority to full and equal rights.

If people are alarmed and apprehensive, they

have good reason to be so; for in a moral universe no unjust social order, divided against itself, can endure. There are obvious signs of a fierce polarization; the social order is obviously fragile and precarious; and there is no end in sight to our national agony.

Americans, who are prone to believe that all problems can be solved by money, must be told bluntly that money alone will not buy us peace. It is a necessary symbol of our concern in Church and State; but it can also, unless it is accompanied by a more drastic change of inner attitude, deceive us into believing that we have changed when we really have not. The stability and cohesiveness of a nation can no more be built solely on dollars than can the cohesiveness and stability of a family. Indeed, money without a deep sense of belonging, money without mutual respect and affection, money without the deep ties of the spirit, will leave many people hostile, bitter, and alienated.

We write this not only to support the new budget, and to urge massive federal, state and local programs in this crisis, but also to make clear that it is a symbol of a deeper change that must take place at every level of life of the Church and nation. As we gird ourselves for total effort, we should do so conscious of God's judgment as well as His great mercies.

—Position Paper, *Social Justice*

The Episcopal House of Bishops, Seattle, 1967



## STORM OVER ETHICS

The definitive answer to  
*Situation Ethics*

by John C. Bennett et al

Because of the galloping interest in the "new morality", alternate points of view to the Fletcher thesis—as put forth in *Situation Ethics*—were sought from outstanding American ethicists. When these viewpoints were presented for inclusion in **STORM OVER ETHICS**, Professor Fletcher was, of course, given the opportunity to offer a brief rebuttal which appears at the end of this timely and significant book that highlights the controversy raging between traditional morality and the new radical relativism.

### Contributors

**John C. Bennett**

(Union Theological Seminary)

Can ethical principles guide action?

**James M. Gustafson**

(Yale)

How does love reign?

**E. Clinton Gardner**

(Emory University)

What is the ethical situation?

**Gabriel Fackre**

(Lancaster Theological Seminary)

Is situation ethics practical?

**Harmon L. Smith**

(Duke University)

How does one know he is serving love in the situation?

**Robert W. Gleason, S.J.**

(Fordham University)

How is ethical function related to moral laws?

**Gerald Kennedy**

(Bishop, The Methodist Church)

Can part of the truth be substituted for all of it?

**Joseph Fletcher**

(Episcopal Theological School)

What replies can be given to critics of situation ethics?

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## URBAN CRISIS

income area cost \$9.84 in ghetto retail stores, largely owned by whites. Almost twice as large a percentage of white youths complete high school as black, and 30 percent of Negro young people are unemployed.

**A further hard fact** was vocalized when Bishop Coadjutor George Murray of Alabama asked what "to tell my people when they ask me if this is the proper thing to do with money they put in the collection plate on Sunday morning," during the debate

on the urban crisis program in the House of Bishops.

Bishop Edward Welles of West Missouri answered with another hard fact. "A thing like this has controversy built into it. We're going to lose members and money."

But Suffragan Bishop Paul Moore Jr., of Washington, D.C., spoke for a vast majority of both Houses when he said, "This is the most significant, the most exciting action of our Church in many years."



**T**HE INTERRELIGIOUS Foundation for Community Organization (IFCO) will be the conveyor belt to move the \$500,000 approved at General Convention into community action projects in the nation's ghettos.

IFCO is a not-for-profit organization. Its members include two representatives from the urban departments of the American Baptists, the American Jewish Committee, the Methodists, the Roman Catholics, the United Church of Christ, the United Presbyterians, and the Foundation for Voluntary Services, in addition to the Episcopal Church, which approved IFCO participation in May, 1967.

Programs which have indigenous leadership, ecumenical support, a system of evaluation, and a plan for eventual self-support will be eligible for IFCO grants.

Two Episcopalians have been appointed to IFCO's staff: Dr. Inabel Lindsay (*above left*), who is Dean Emerita of Social Work, Howard University, and serves as IFCO Secretary; and Mr. George Esser, Jr. (*above right*), a lawyer who heads

the North Carolina Fund, a community action agency in Durham, North Carolina.

IFCO's Executive Director is the Rev. Lucius Walker (*above center*), an American Baptist minister with nine years of experience in community organization and settlement house administration.

Rabbi Marc H. Tannenbaum, National Director of Interreligious Affairs of the American Jewish Committee, is President. The Rev. Joseph Merchant, Director of the United Church of Christ's urban department, and the Very Rev. John J. Egan, Director of the Archdiocese of Chicago's Urban Affairs Office, serve IFCO vice-presidents.

Dr. Paul Stauffer, Methodist Board of Missions, is IFCO Executive Secretary.

Further information about availability of grants and who is eligible to receive IFCO money should be sent to Rabbi Tannenbaum at 165 E. 56th Street, New York, New York 10022.



# WE RESPOND

Through an Open Letter to the Presiding Bishop, the Convention and the Triennial responded to Bishop Hines' call for action in the urban crisis. This letter was prepared and signed by a 16-member committee of Bishops, lay and clerical deputies, and Triennial delegates. It was approved by both Houses. Key excerpts follow:

Our challenge to this Church demands a double response. It requires external actions and internal changes: external actions, aimed at human renewal in the urban crisis; internal changes, reflecting renewal of the Church. They are inseparable and must proceed together. Three billion dollars from us alone will not radically change the ghetto. The question is: Can the giving of it, and understanding the necessity for giving it, change our church?

The policy of our Church is to enable the poor, especially the ghetto poor, to gain an effective voice and visible presence in the decisions which affect their own lives. We must thoroughly understand the new and crucial principle—that we should budget some of our money for others to spend on priorities they themselves have set. We who are largely neither black nor poor must responsibly make that mean what it says.

We must state further that it is the racist strain in American life, especially in Church life, and not just the poverty pathology of ghetto life, which we are committed to eradicate. We insist that the leverage of our new priority program must be a leverage which also moves us. Its effectiveness must therefore be measured in part by such questions as: Is there a significant increase in the number of Negroes serving as decision-making executives and on policy-setting councils of our Church? Is there a significant increase in the number of our parishes which are inclusive in fact as well as theory? Is there a significant increase in the number of Episcopalians whose communities of work, residence, education, and leisure are inter-racial?



*Are we making aggressive efforts to recruit and educate youth of minority groups for Holy Orders and other forms of professional church service?*

*Is General Convention's recent call for non-discriminatory clergy placement reflected in a significant increase of Negro clergy serving outside of predominantly Negro parishes and institutions?*

*Are the programs to involve Church people personally with those most deprived being adopted and implemented at diocesan and parochial levels?*



We ask dioceses, parishes, and agencies to re-examine their criteria for investing and spending Episcopal Church funds. We recommend the application of these monies for: ► Multiplying employment and training opportunities for those now barred from jobs. ► Influencing

employment and job promotion policies of employers and labor unions. ► Increasing low-cost housing supply and inter-racial housing choice.

We further ask national, diocesan, and direct individual lay involvement in renewal of the community through such means as: ► Capital investment to stimulate jobs and income in the ghettos. ► Provision of low-cost mortgage and other credit arrangements. ► Offers of technical or professional services to organizations of the poor. ► Investment for low-rent or low-cost housing. ► Development of other means of self-help among the poor.

Our deepest concern is that the response of our Church in this time be not words alone, but deeds. We are grateful for the forthrightness with which you have challenged us.

# TO THE CALL



# WE WORK FOR A NEW KIND OF FREEDOM

EVERY TRIENNIAL Meeting has been different, but this one has been more different," said Miss Frances Young, executive director of the Episcopal Church's General Division of Women's Work in presenting a report to the 32nd Triennial Meeting of the Women of the Church, held September 17-23 in Seattle, Washington.

It was a sizeable gathering: 499 voting delegates from 102 dioceses and missionary districts; 77 alternates; official representatives from the General Division of Women's Work; and a number of professional church workers. In addition, an estimated 1,400 visitors attended sessions in the Seattle Center Opera House.

Delegates and visitors came from 64 countries. The delegates were engaged in 56 different occupations—physicians, social workers, wives and mothers, teachers, executives—and ranged in age from under 30 to over 60, with 88 percent in the 40-and-over group.

## Not Just "The Women"

The title, "Triennial Meeting of the Women of the Church," is now a misnomer, since the recent session included two men as fully accredited voting delegates: the Rev. V. Powell Woodward of Central New York; and the Very Rev. William B. Spofford, Jr., of Idaho. Their presence underlined the fact that several dioceses in the Episcopal Church are gradually erasing the distinction between "women's work" and "men's work" to form units to concentrate on the Church's work.

"Responding to Change" was the theme of the Triennial, and the delegates arrived well-prepared, ready for a marathon of serious study and decision-making.

Once the meeting swept into motion, the delegates surprised even themselves by the new ideas they were able to accept, the new-found freedom with which they were able

to relinquish cherished traditions to meet the demands of the present.

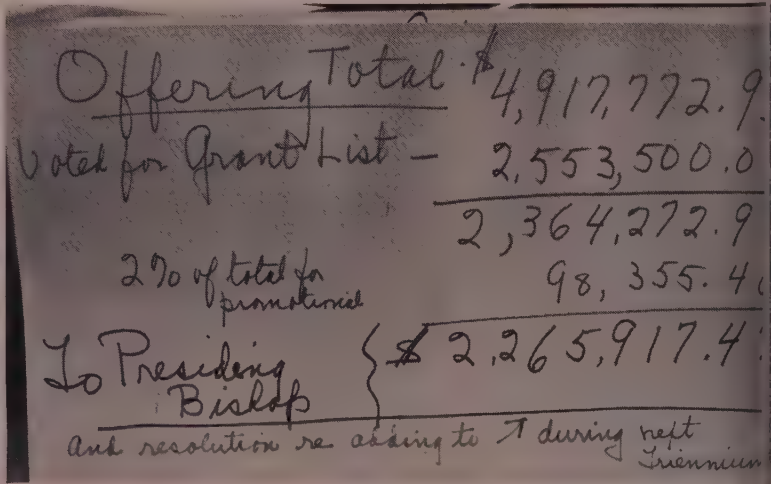
Presiding Bishop John E. Hines set an unexpected course both for the Triennial Meeting and the General Convention in his opening sermon. As one bishop described it, Bishop Hines "rode through with a team of horses" by calling for a three-year, \$9,000,000 response to the urban crisis which haunts not only the United States, but the whole world. The Triennial was requested to share in this response by providing, over the next three years, one-third of this sum, or \$3,000,000.

For the women of the Church, the only fund available is the United Thank Offering, an above-and-beyond expression of stewardship which has been traditionally used, "to the last penny," for new programs and experimental work. (A report on UTC grants made will appear in the next issue.)

In the past, the balance of the



The UTO presentation has two "firsts": an evening service, and a new liturgy.



Where did all the dollars go? A scoreboard in the Convention press tells the new United Thank Offering story with a few extraordinary numbers.





Meeting in 40 small groups, Triennial delegates spend long hours in intense discussion. Here, during a session with his group, is one of the two men delegates, the Rev. V. Powell Woodward of New Hartford, New York.

UTO has been kept in reserve for needs that inevitably arise in the years between Triennial Meetings. Now, however, the UTO custodians are being asked to give away more money than the Offering totaled.

"The women will never give up the United Thank Offering at the rate of \$3,000,000 at a clip" opined the highly knowledgeable churchman.

### More Than Thread

"Every meeting of the Triennial is different because it speaks to its own time," said Mrs. Seaton G. Bailey in her first address as Presiding Officer of the Triennial. "The days in Seattle may be historic in the life of the Church . . . they will not be any days."

For the Triennial delegates, the task was not only allocating a sum of money, but understanding exactly why, as Christians, this kind of response to the "urban crisis" was necessary. They studied the issues in forty discussion groups, a key item of the Triennial schedule.

As keynote speaker and "thread man" for the Triennial, Dr. Thomas

Bennett charged the delegates with a far more difficult job than studying issues: he called on them to examine their own feelings about urban crisis; other people, hippies, and change.

Dr. Bennett, director of graduate studies at George Williams College in Chicago, Illinois, and an expert group leader, had not planned to be the Triennial's lead-off speaker, but the scheduled keynoter, Dr. Z. K. Matthews, Ambassador from Botswana to the United States and the United Nations, was hospitalized just before the Triennial began.

Despite short notice, Dr. Bennett delivered a fill-in keynote speech that was not merely eloquent: it shocked the Triennial members to their psychological boots, and then pointed the boots in an anguishing direction—honest self-examination. One delegate described the general reaction: "I've been hit by a bomb!"

Dr. Bennett began by pointing out that he—like the majority of the delegates—was over forty years old, and thus "singularly ill-equipped to understand or relate to the crisis

of our time. . . . Most of us, for example, were brought up in small towns, on farms. . . . Today, nearly 80 per cent of our people have grown up in cities. This is an age characterized by social turbulence . . . not the steadiness I grew up with . . . We must (in the discussion ahead) deal first with our own distrust."

### The Vote

On Tuesday, September 19, Triennial delegates were informed that the House of Deputies had unsnarled a long-time tangle by voting to seat



As the Triennial's "thread man," Dr. Thomas Bennett provoked—and inspired—the meeting's key group discussion.



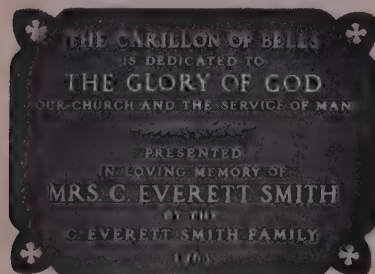
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## We Work For a New Kind of Freedom



*A barrier broken: Vice-President John C. Leffler presents Mrs. Seaton G. Bail, Triennial Presiding Officer, to the House of Deputies soon after vote on women*

women as deputies. By Episcopal Church law, women deputies cannot actually be seated until after a second reading and approval by General Convention: women will be able to serve by 1973, and, according to some legislative interpretations, perhaps by 1970. The announcement was received by the Triennial with a reaction not so much of gratitude, but of relief that Episcopal women can at last participate fully in Church life.

### Speaking and Listening

By midpoint in the Triennial, some delegates were deeply distressed by the intensive self-discovery they had opened up in their discussion sessions.

Then the turning point came. Pointing out that not only facts, but feelings, must enter into genuine decision-making and change, Dr. Bennett told the delegates: "Feelings *are*. They are not correct or incorrect, right or wrong. They *are*."

The final discussion groups produced a new sense of freedom, open-

ness. "I was brought up in a box so I've been a square," said a group member. "It was the most disturbing experience I've ever had," said another, and she added, "It was great."

In the daily sessions when the whole Triennial convened, several distinguished visitors—Bishop Hirst, the Archbishop of Canterbury, student leader John Dillon, and many others—addressed the gathering formally. The schedule did not allow, however, for major addresses because of work to be attended to.

### New Leaders

The Triennial elected eight new members-at-large to the General Division of Women's Work: Mrs. Charles W. Battle, Muncie, Indiana; Mrs. J. Fletcher Emery, Boise, Idaho; Mrs. Andrew T. Ewell, So. Miami, Florida; Mrs. William Gardner, New York, New York; Mrs. Robert C. Lea, Jr., Wayne, Pennsylvania; Mrs. Russell R. Ralston, Greenville, Ohio; Mrs. Theodore Gelder, New York, New York;



s. J. Wilmette Wilson, Savannah, Georgia.

Six nominees were chosen to serve Executive Council (see page 45).

### Resolutions

The Triennial also passed a number of resolutions, including: support of the Prayer Enlistment plan; encouragement of local ecumenical conversations "between Episcopalians and members of other communions"; urging churchwomen to cooperate with efforts to advance the college ministry; discontinuing "supply work" as a traditional "job of the women" and providing missionaries with essential needs not included in regular church budgets—so that the whole Church can participate in this necessary work; and backing the United Nations Convention relating to human rights in such areas as discrimination in employment, education, and in the area of unequal pay for women.

The Triennial also urged: participation in local efforts to establish day-care centers; continued Episcopal participation in the quest for church unity; and reaffirmed its request to diocesan boards "to renew . . . efforts toward . . . enrolling all lay workers

in a retirement plan."

### Still Waters

"Still waters run deep," the old cliché notes. The ease and speed with which the Triennial acted on its major decisions was, on the surface, almost impossible to believe. With little discussion, the delegates seemed to sail through sweeping "responses to change." The entire balance of the United Thank Offering—\$2,265,917.47—was freely turned over to the Presiding Bishop's Urban Crisis program. Observing that the UTO grant list also includes allocations for urban crisis programs totaling \$457,000, the Triennial gave top priority to making up the balance needed to complete the total \$3,000,000 requested.

In an effort to "free funds instead of freezing them," the United Thank Offering will now be used on an annual basis—in other words, the funds will be spent as they are gathered each year.

Mindful that the Triennial cannot realistically restructure itself until Executive Council does, the delegates voted to give the General Division of Women's Work great flexibility in entering "into such new structures, in connection with other departments . . . of the Executive Council, as seem appropriate. . . ."

No strings—apron or otherwise—got attached as the Triennial asked itself whether the United Thank Offering ought to be taken out of the for-women-only category. Conversations will begin about asking men and children to join in the special offering.

After the Triennial voted its response to the Presiding Bishop's urban crisis call, Bishop Hines paid a surprise visit to the Seattle Center Opera House. "I come," he said, "not to thank you for money, but for perceiving early the issues of this Convention."

The Triennial delegates were grateful that they had not been thanked for money. The task of truly "perceiving the issues" had been the hard part, the sense of new-found Christian insight more than a reward.

—BARBARA G. KREMER



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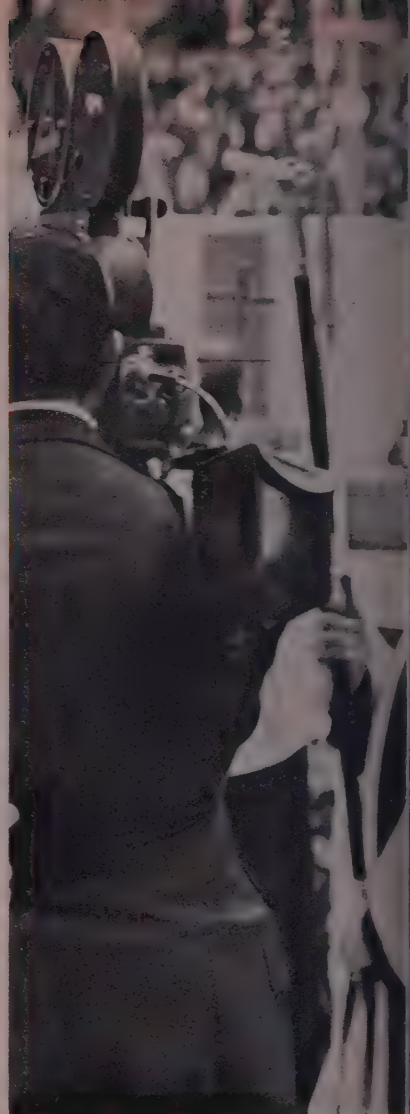
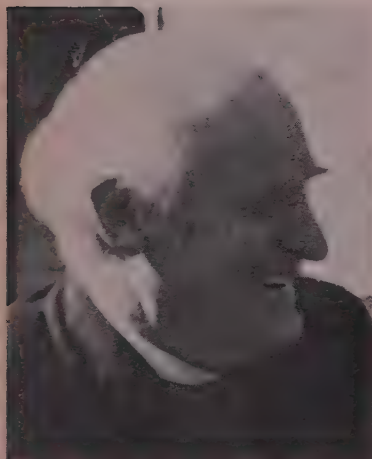


# WE WELCOME CANTERBURY

**T**HE ARRIVAL of the Most Reverend and Right Honorable Arthur Michael Ramsey, Archbishop of Canterbury, at Seattle-Tacoma airport marked the beginning of the Archbishop's first visit to an Episcopal General Convention since his enthronement in 1961.

Accompanied by Mrs. Ramsey and his chaplain, the Rev. John Andrew, the Archbishop headed a motorcade with Bishop Walter Gray of Connecticut and Mrs. Gray, and Mrs. John Hines, wife of the Presiding Bishop, which took them to the Seattle Center. Here the spiritual leader of the world's Anglicans addressed one of the largest press conferences ever held in Seattle. The Church of England primate praised

*Continued on page 22*



*Deputies hear Dr. Ramsey—"Evangelism of the world is not done piecemeal . . . there is a need . . . !"*





Archbishop Ramsey and Bishop Hines enter Seattle Center Coliseum.



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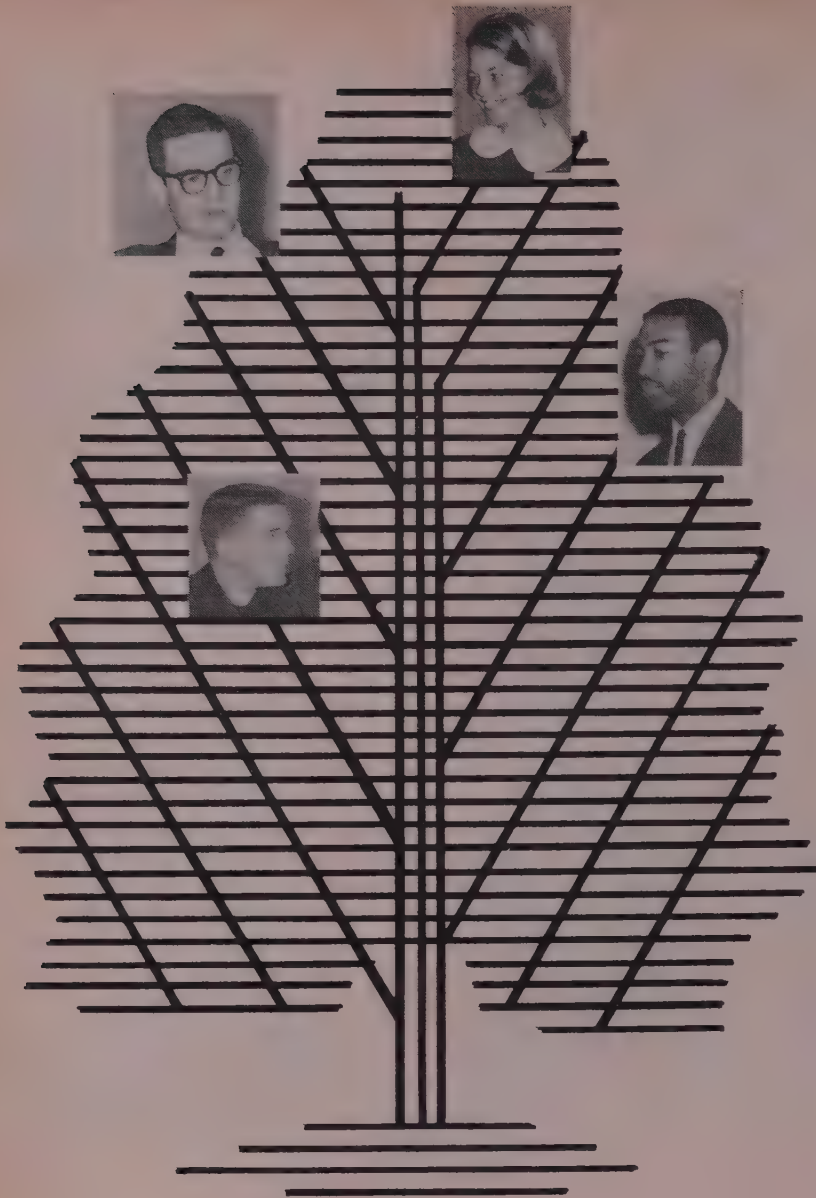
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## WE WELCOME CANTERBURY

the Presiding Bishop's "bold lead" in attacking problems of the ghetto and answered many other questions.

The next morning the Archbishop received an honorary Doctor of Divinity degree from Tacoma's Pacific Lutheran University and divided his afternoon between the House of Bishops, the House of Deputies, and the Women's Triennial meeting. In "chat about concerns" which he gave to all three bodies he said, "Anglicans should not fear that conversations toward unity with Protestant Churches need endanger similar conversations with the Roman Catholic Church. Rome itself is exploring avenues toward unity with . . . Protestants and could out-distance Anglicans if the latter fail to move."

In connection with plans for next summer's Lambeth Conference of Anglican Bishops he said he hoped it would "give deep thought to the future of the Anglican Communion in relation to other world Churches."

Dr. Ramsey closed his remarks with, "It is my belief that whatever may happen in the ecumenical field the Anglican Communion will continue to exist for a very long time. And as long as it exists, the See of Canterbury will be its servant."

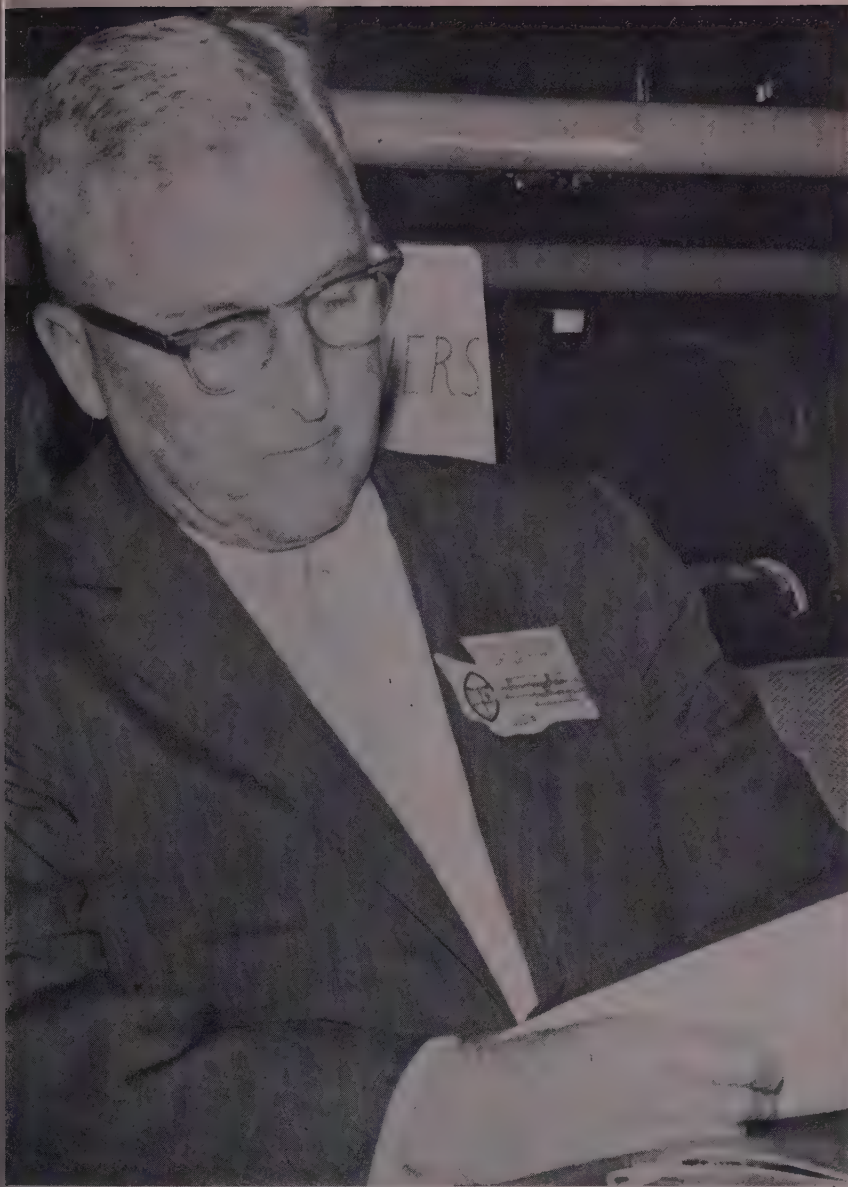
The Archbishop concluded his visit to General Convention by preaching at an Ecumenical Service which nearly filled the 15,000-seat Seattle Center Coliseum. Representatives from ten Christian communions and the Jewish faith participated in the service of Evensong.

The Anglican primate addressed his opening remarks to the visitors: "I greet your presence here tonight in brotherhood which is a symbol . . . of something tremendous that is going to happen in God's good time."

As Archbishop Ramsey left on Monday, to continue his American visit, both Houses of General Convention settled to business with the members enriched in thought and inspiration. As one observer put it: "He's truly the noblest Briton them all."

—MARTHA C. MOSCOW





## ***We Hear Dr. Pusey***

... Never in any situation have I been more eager to influence the thinking of a large body of people. . . . The words are those of Harvard's President, Dr. Nathan M. Pusey. The "large body" was the 62nd General Convention.

"Our report," said Dr. Pusey, "is a call to all of us who are Episcopalians to take ourselves in hand, to cease making excuses, and to face up to the basic task of seeking how we may attract, prepare, encourage, and decently support the self-sacrificing ordained leadership we need . . .

in our judgment everything else we hope to do depends upon it."

Dr. Pusey asked the Convention to establish a nine-member Board for Theological Education with a program to cost \$250,000 for the next three years. The proposal went to open hearings, was debated fully in both Houses, and won approval by a wide margin.

Dr. Pusey's twelve minutes of hard eloquence summed up his two years of work as chairman of a special committee on Theological Education which the 61st Convention authorized

three years ago and which was entirely funded by The Episcopal Church Foundation.

The twelve-member, international, ecumenical body met frequently in its 18-month life, did homework between meetings, visited seminaries, talked with scores of clergy, faculties, students, and digested field reports from its full-time director of study, the Rev. Dr. Charles L. Taylor, formerly dean of Cambridge's Episcopal Theological School and retired Executive Director of the American Association of Theological Schools.

The findings, evaluations, and recommendations of the Special Committee, shaken together in a 147-page report, *Ministry for Tomorrow* (Seabury Press, \$3.95 casebound, \$2.50 paperbound), was delivered to each Deputy and Bishop at Convention.

The report's last chapter begins with the question: ". . . Who bears responsibility for theological education in the Episcopal Church? . . . the unequivocal answer is: Not individual dioceses, nor individual seminaries in isolation, nor bishops, nor persons interested in scholarship, but the Church in its entirety."

The new Board for Theological Education, authorized by the 62nd Convention and to be appointed by the Presiding Bishop, gets some strong mandates from Dr. Pusey's committee as to what it ought to begin doing in the next three years. If it follows those mandates it will take strong, advisory action about such things as: seminary teaching methods, courses, and field training; ordination requirements; recruiting new clergy; new forms of ministry; retooling of men already ordained; solid theological education for lay persons; and finally, a look for more organized financial support for student scholarships and for the seminaries themselves.





# FRESHMAN

**Y**OUR DIOCESE elects you as one of its four lay deputies to General Convention in Seattle. If your Diocese is Newark, New Jersey, and your name is Joseph Leidy, you set aside two weeks of vacation, buy your air tickets, kiss your wife Judy goodbye, hug Joe, Jr. and Paul, who are twelve and eight years old, and leave in the early morning of Saturday, September 16 on your way to touchdown in Seattle at 3:30 that afternoon. You check in at the Olympic Hotel, register as a Deputy from Newark, and get to work.

"My job is selling a concept of risk . . ." is the way Joe Leidy describes his work as a securities broker with Riter and Co., Morristown, New Jersey. Throughout the ten tumultuous days and nights of the 62nd General Convention, Deputy Leidy was busy selling "a concept of risk" about the ways the Episcopal Church might invest itself, and incidentally its money, during its life ahead.

Nearly a third of the Seattle House of Deputies were freshmen—serving for the first time. Traditionally, freshman deputies don't get appointed to many committees or make many speeches. By such standards, Joe Leidy was unusual, serving on one House Committee and one joint committee of both Houses. Deputy Leidy had done his homework of reading through several pounds of assigned books and reports during many evenings last winter, spring, and summer. He had also come to Seattle prepared to help edit a new daily convention newsheet of opinion called *Issues*. Joe Leidy is a member of the National Committee for Industrial Mission and shared editorial duties with the Rev. Myron B. Bloy, Jr., of the Church Society for College Work

and the Rev. A. Theodore Eastman of the Overseas Mission Society. "Our purpose," said the first editorial in *Issues*, "is to encourage the Church, representatively gathered in this place, to set a course for radical renewal in its own life as well as in the rest of the world." Editing is old stuff to Leidy who ended up in a public information office during a two year U.S. Infantry stint in Korea.

Freshman deputy Leidy came to Seattle with other things than salesmanship, industrial mission, and editing in his background, however.

He is eyelevel deep in the life of Morristown's St. Peter's parish as a vestryman, lay reader, stewardship chairman, ecumenical committeeman, and parish delegate to the Newark diocesan convention.

In his diocese he serves on Diocesan Council, the urban work department, and is a trustee of Metropolitan Corporation Mission which offers former convicts training for jobs.

Leidy, at 38, is about as active as a young family man has time to be. The commitment and dedication are not accidents. He has been a churchman all his life.

Six years at Kent School in Connecticut taught him, he says, "the meaning of community," which is, in his view, the one thing the Church knows, or ought to know how to do best. After Kent, Leidy spent a year at Rugby, England, on scholarship and went on to a freshman year at Yale. When family finances collapsed, he went to work, finishing his education in bits and pieces at N.Y.U.'s Washington Square College.

His friends call Joe Leidy a "radical conservative with riot in his heart." "A description," says freshman Deputy Leidy, "which I accept without qualification." ◀





# DEPUTY



*Over a "poverty meal" of soup and crackers freshman Deputy Joe Leidy talks about Convention issues. "Somebody asked," says Leidy, "why there are so many silent people in Convention. You know, why don't people get up? I think many people today have a different style. If you are really going to have participative democracy in this Convention, there has to be some way for new ideas to get into the hopper, and you can't do that by going to the podium and making a speech. There have to be ways for other kinds of people to be heard.*

*"When the Church's theology and social issues meet head on, you cannot discuss them adequately in this type of legislative process. It would be better to break up into ten smaller groups for discussion. We might get better legislation that way."*

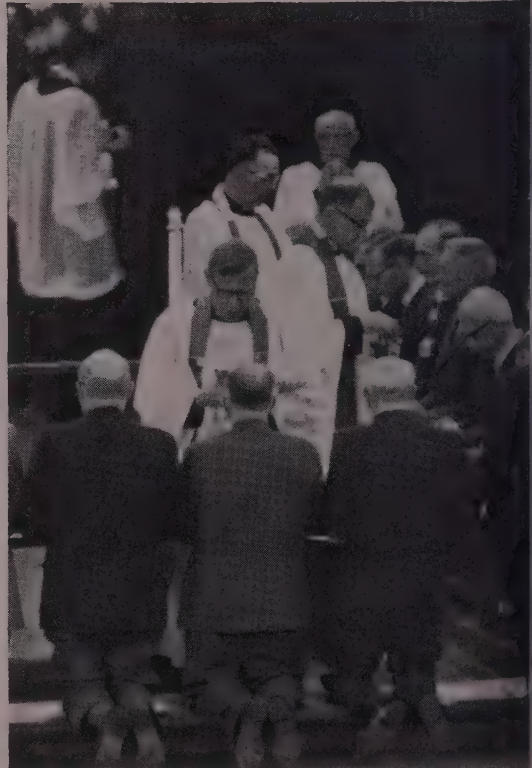


FRESHMAN DEPUTY

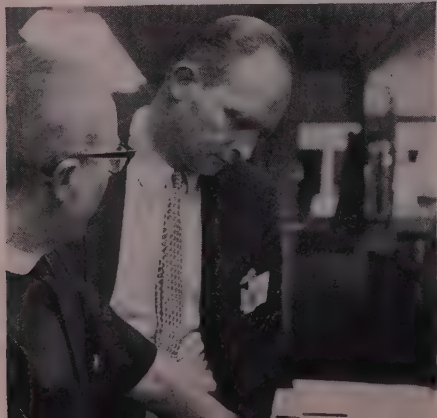
*"Peace brother" are the words Leidy, at left, passes to his fellow deputy along with the bread and wine during the youth "happening" agape meal honoring the Presiding Bishop. "Unlike my generation," says Joe, "today's kids have grown up with TV and can see for themselves what our institutions are doing or not doing—and question the integrity of those institutions. We ought to hear them just for that simple fact."*



*Each diocese had eight men at tables on the floor ↑ of the House through some 53½ hours of legislative time in Seattle, including three night sessions. Committee work for many like Joe Leidy, seated third from the left with his fellow deputies from Newark, takes additional hours, leaving little for sleep, food, and relaxing.*



*↑ Lay readers meet for corporate Communion at breakfast at St. Mark's Cathedral early Thursday morning. Leidy a lay reader in St. Peter's Morristown for six years, looks forward to trial use of the new Liturgy approved by Convention and thinks the new provision for a lay administered chalice is a good start*



*← Issues editorial board member Leidy looks over galley of type at Frayn Printing Co., Seattle, in late-night session with the Rev. William B. Gray, left, managing editor of the daily opinion sheet published on eight mornings of the ten-day Convention*



When you rent a car, trying to save  
 ne, and overpark it during a long  
 mmittee meeting, you still get a  
 ket from the police. With an edi-  
 r's duties, late night informal caus-  
 es to nominate a House president,  
 d a motel off the beaten track for oc-  
 sional rest, the car is a necessity. ↓



Freshman deputies crowd the meeting ↑  
 room on the first Sunday afternoon.  
 The Deputies' house rules are involved  
 and confusing to newcomers. Newark's  
 Leidy makes many notes about his du-  
 ties. "I don't think anyone in my di-  
 cese voted for me because I was a pub-  
 lic speaker," says Leidy. "I think my  
 function is helping create contact and  
 communication between groups and  
 persons with differing points of view."



Early every afternoon at four the many committees meet to thrash out  
 te hundreds of memorials and petitions that pour into the mill for  
 ction. Deputy Leidy (far right), meets with other members of a joint  
 ommittee of Deputies and Bishops on the subject of Convention's Commi-  
 ts and Commissions. Bishop Higgins of Rhode Island (left), is chairman.



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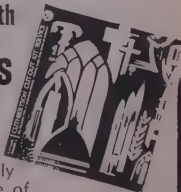
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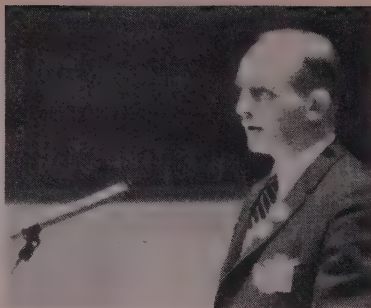
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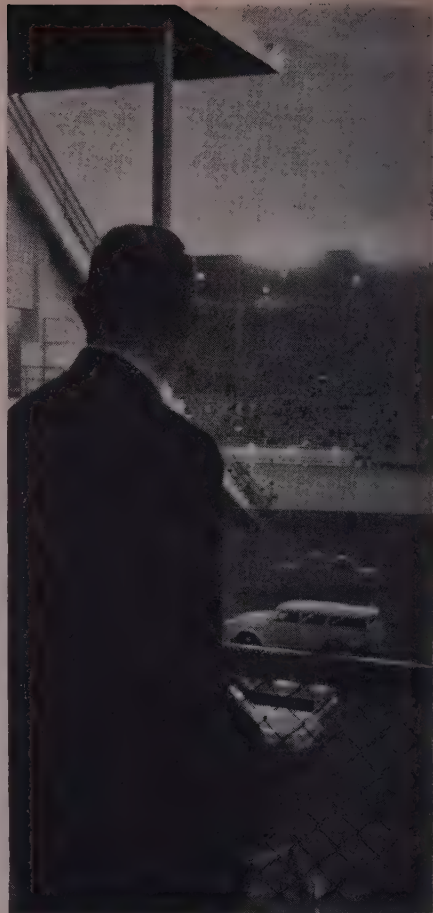
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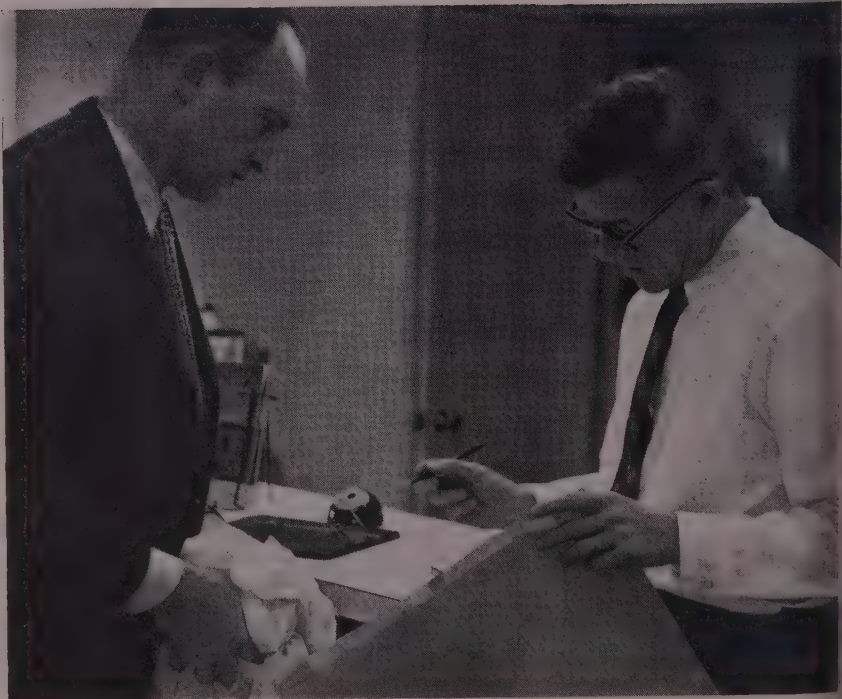


During an open hearing of the ↑  
Urban and Suburban Committee,  
Leidy reports on his experiences  
helping re-train ex-convicts.

On Friday night, just before the  
Deputies' first extra session,  
Newark's Leidy pauses a moment  
behind the fence separating →  
Seattle's Civic Center football  
stadium from the Arena. With  
bands and players warming up,  
and the stands filling, the  
prospect of an evening of hard  
legislative work seems less  
than tempting.



## FRESHMAN DEPUTY



While pondering questions of theological education, the urban crisis, and war  
hunger, Deputies must still pause to send out laundry and call home to see ho  
things are. Joe Leidy, along with a half dozen other deputies, chose to live in  
motel, with swimming pool, near the Seattle Center. He checks out his laund  
with the motel clerk at the end of the first week. He finally managed a quick d  
in the motel pool the morning after adjournment just before his plane le

THE EPISCOPAL



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## YOUNG VOICES OLD EARS



**O**UR AMERICAN society is acutely conscious of its young people as never before. They are highly visible, highly articulate. Their visibility sometimes vexes older eyes with Hondas, black leather jackets, beards, drug experimentation, and demonstrations.

Yet this same segment of our society has its sobering—and challenging—face. These are the same young people who are grasping for an education as no generation before them, and insisting—sometimes even unreasonably, but always with responsible intent—on having a voice in the affairs of their educational institutions. They are taking an increasing and intelligent interest in world affairs and speaking their views. They are supplying willing minds and bodies for the Peace Corps in an unprecedented expression of personal concern for foreign problems.

In their insistence on democratic participation in all areas of their life there is a strong resistance to the anonymity and totalitarian tendencies of our age. There is good reason to rejoice that these are the people who will certainly be responsible for this world—and for the Church—the day after tomorrow. They are dramatizing and expressing the blurred norms of our time, the uncertainties and the false starts of the end of an era.

### Immigrants Over Thirty

For we live at the end of one era, and at the beginning of another. All of us, but particularly those of us who are adults, are as immigrants—not in space but in time. We come not only from the Old Country, but from the old era. Like immigrants, we find ourselves with difficulty trying to conform our children to the time that was, but no longer is—to the things that were, but no longer are.

Like immigrants, too, we over thirty are hostages held by the past. Our young people, like children of immigrants, are hostages held by the future. This new time has a new accent, a different language. Yet, for these young people, it is their mother tongue. They speak it

like natives because they were born here in this new age.

Yet the ultimate things of God's Providence are above and beyond all the changes of this life. These young people need to hear the Good News as did their fathers and forefathers before them. As always, the idealism of humanity, apart from the Gospel, is a tender and vulnerable thing subject to the twin dangers of cynicism and despair. As always the building of a new world needs faith, the hope, the charity of people who know they are redeemed. God has always used people blessed with these virtues to fashion the forms of His new eras.

### The Young Conscience

In the measure that we are faithful to the divine commission to preach the Gospel, we must be more attentive to, and comprehending of, the risks and the resources, the dangers and the joys of the youth of today. We would make two basic suggestions.

First, we urge that every effort be made to include young people in responsible decision-making groups in the life of our Church because the life of the Church at every level is not sufficiently expressive of the viewpoint of youth. They can come to a sense of identity with the Church only as they are given a voice in directing its affairs and in determining its life. In many instances their intuitions will be more accurate than those of their elders.

The historic concern of prophetic religion is to see that the voice of conscience is raised with reference to the significant issues of the time. Who can be unaware of the raising of young voices of concern over the social issues of our time such as urban unrest, Black Power, the war in Vietnam?

### Saying It Like It Is

Second, as good stewards of the mysteries of God we are responsible for the proclaiming of the true and lively Word. Like good missionaries, we must, therefore, welcome encounters with our young people. We must listen; we must welcome opportunities whereby we can learn from them the ways in which God has preceded us in our ministry to them.

The history of the Church has too many instances of attempts to "colonialize" Christianity. The Church's imposition of an alien and temporary expression of Christianity stifles a vital people whose greatest contribution to the Church is their own indigenous expression of the Eternal Word. As the Church faces a new era our young people must speak in their own tongue the wonderful works of God.

—Position Paper, *Church and Youth*

The Episcopal House of Bishops, Seattle, 1967



# *We Choose Our Priorities*

IN THE MIDST of the remarkable debate and actions on urban crisis, unity, women, theological education, and liturgical and structural renewal, General Convention was, sometimes without even knowing it, moving through the most important change in the history of Anglicanism in America.

Through their comments and decisions, the Bishops, Deputies—and the Triennial delegates—were shaping answers to the question: "Are we going to become a truly national Church?" And nowhere was this more evident than in the preparation, presentation, and final action on the General Church Program for 1968-70.

Following Seattle, are we now a national Church? No. But we're getting closer to the day when we can mobilize *all* our resources—individual, parish, diocesan, national and overseas—towards common goals. General Convention did take the initial step by approving—for the first time in its history—a General Church Program based on strategy and priorities, not money items listed department by department (*see following pages for a summary*).

For the first time also, Convention had an honest chance to react to the program for the whole Church. Meetings of the Convention's Joint Committee on Program and Budget—previously closed and "top secret"—were opened up. After twelve days of solid work in June, July and early September—more hours than the whole Convention took—the twenty-

four members of Program and Budget presented only a tentative report on Tuesday night, September 19.

"Our job is not to originate . . ." said the committee's direct and forceful chairman, Bethlehem's Bishop Frederick J. Warnecke. "The Church determines its own program and budget." Open hearings were scheduled for the next afternoon and plenty of bishops and deputies—and even visitors—had their say.

In addition to the open hearings, ample time for floor debate was scheduled in both Houses. In fact, the House of Deputies discussed parts of the program three different times during the Convention's last three days.

The urban crisis section (\$1,916,301) was, of course, the key to the whole program, even though the Program and Budget Committee reminded Convention that, in their opinion, it was "first among equals."

The committee's final report to

Convention, written in martial language, didn't mince words on the urban crisis. "The Crisis Program," they said, "is not limited to black people. It . . . includes all who live in the . . . ghettos. . . . Rural slums, not just city tenements, are a major target area. . . ."

"This program is not an 'ecclesiastical war on poverty' . . . it is based on the principle of assisting the poor to organize themselves. . . . To do this, they must not be puppets made to dance as donors of dollars pull the strings. This program affirms that they have the God-given capacity, if resources be supplied, to solve the problems of which they have become victims. . . ."

The committee also stressed the continued importance of the overseas mission section of the program, new work in theological education, and the absolute necessity of combining forces with other Churches on com-

*Text continued on page 34*

## **Where Is 1968 Program Money Coming From?**

### *estimated receipts*

From Parishes through Dioceses . . . . .	\$13,694,053
Income from Trust Funds . . . . .	900,000
Undesignated Legacies . . . . .	50,000
Miscellaneous Income . . . . .	10,000
	<hr/>
	\$14,654,053



# To Deepen Our Commitment and Gospel Can We, in the Next Year A Program of Renewal and Missions

## *to strengthen*

*MINISTRIES*, so that the Church may counsel and minister to people more effectively.

\$53,556

*CLERGY* by improving their selection, Seminary and continuing training and placement.

\$192,686

*LAITY* of all ages, for leadership and responsibility both in the Church and to the world.

\$331,368

*STRUCTURE* of the Church at the parish, diocesan and national levels.

\$164,100

## *to understand*

*THE CRISIS* in American life by working through, with, and for the alienated and disheartened.

\$1,916,301

*THE FUTURE* role of the Church through continuing research, planning, and evaluation.

\$194,207

*COMMITMENT* as followers and stewards of Christ within the fellowship of His Church.

\$889,532

*WORSHIP* by Prayer Book Revision and liturgical renewal.

\$50,000

*UNITY* in the Body of Christ.

\$98,111



# Spread Christ's Support Which Seeks:

*to act effectively*

*OVERSEAS by encouraging and aiding the establishment of self-governing national and regional churches.*

*\$6,615,403*

*AT HOME by continuing to implement a ministry to our urban-industrial, mobile society.*

*\$1,452,972*

*IN HUMAN NEED by supporting programs to relieve suffering and to work toward peace.*

*\$304,300*

*WITH SPECIALIZED ministries on the campus, in the Armed Forces, among ethnic groups, and through agencies.*

*\$1,582,298*

*ECUMENICALLY by working jointly with other Christian bodies.*

*\$543,219*



*To carry out this program, there are basic overhead costs which are allocated throughout the above items and \$266,000 in addition for the Office of the Presiding Bishop, the Office of the Secretary and the Office of the Treasurer of General Convention. The 1968 program cost of \$14,654,053 compares with the 1967 program budget of \$13,269,924, an increase of 10½ percent. This represents an average increase in diocesan shares of 11½ percent.*





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## General Church Program:

### We Choose Our Priorities

mon tasks whenever possible.

When general debate on the 1968-70 program began in the House of Deputies the second Monday of Convention, veteran Program and Budget committee member Judge J. L. Caldwell of Texas opposed the \$500,000 for direct community organization work in the ghettos.

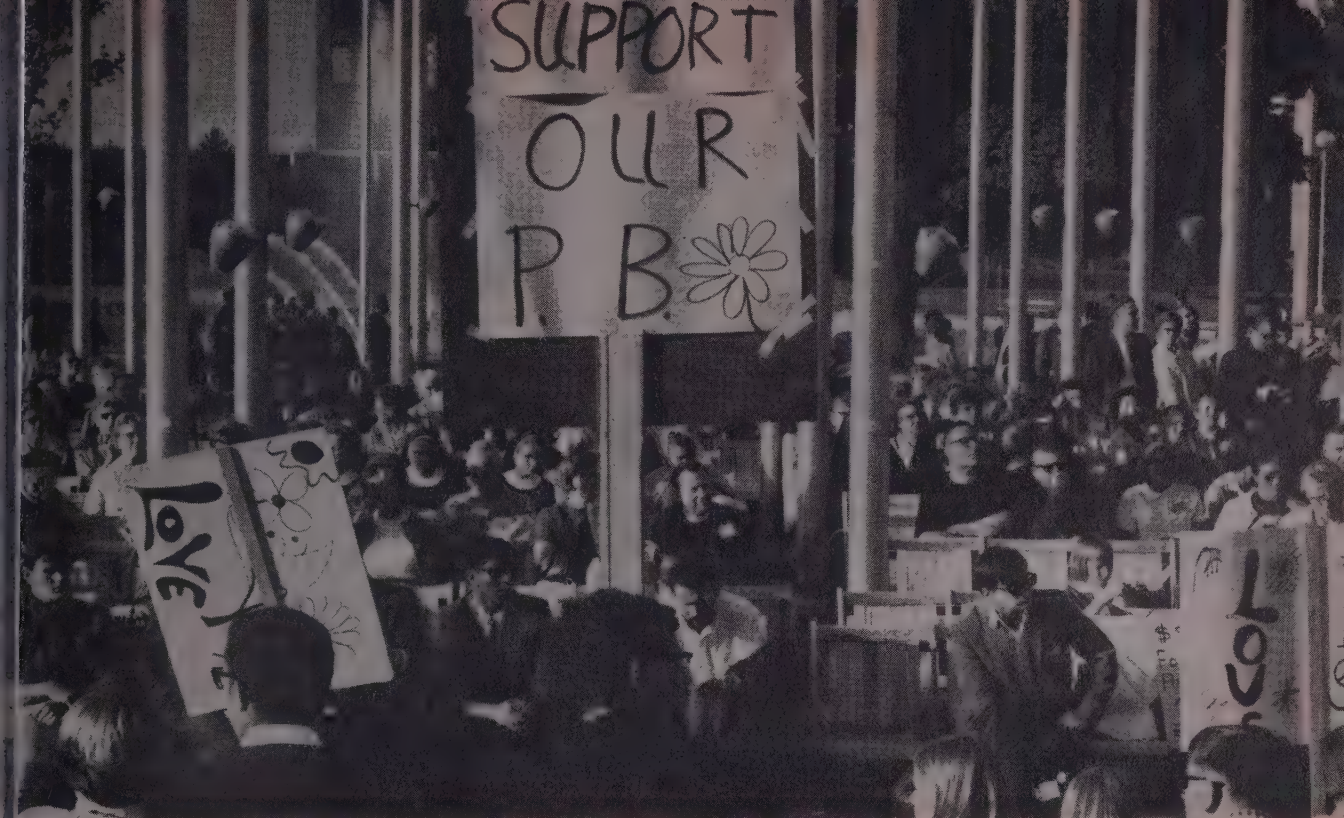
"This I cannot endorse," he said. "This . . . use of non-religious agencies . . . seriously impairs the whole program of the Church." He moved that the community organization grant part be taken out, making the General Church Program \$14,134,053, but after more than an hour of debate, his motion was defeated by three-to-one margin.

In the course of the debate, the Deputies' attention centered on Program and Budget's Resolution No. 1, which sets standards for proposed community organization grants. After considerable discussion, and another open hearing, the Resolution was amended to prohibit any discrimination by "race, creed, or ethnic origin," or use of grants by any individual or group advocating "the use of violence" in their programs. And the 1968-70 program—historical in preparation and meaning—was voted and sent to the Bishops, who later concurred.

The 1968-70 General Church Program, in essence, includes most of the Church's current national and worldwide operations, major new work in urban mission, theological education, and reforming of the Church's worship, and shelves some \$3,500,000 worth of "third priority" programs, some old, several new. The total yearly cost to each Episcopal communicant in good standing: approximately \$7 in 1968; \$7.25 in 1969, and \$7.50 in 1970. Add another \$1.75 per year to these totals and the rest of the program can be taken off the shelf.

—HENRY L. MCCORKLE





*Agape in the Flag Plaza: Episcopal students, with scores of their elders, await the Presiding Bishop's arrival.*

## WE TUNE IN ON A **FOURTH HOUSE**

**W**E LOVE YOU, Big John! the posters proclaimed.

No one at the 62nd General Convention—and particularly the Rt. Rev. John E. Hines—seemed to notice that “Big John” is not the usual way to address a Presiding Bishop.

At the same time, no one could overlook the sign-bearers, part of a flock of young Episcopalians who suddenly appeared at the Seattle Center. Blithely adding to the General Convention agenda their own version of joint sessions, they provided the yeastiest series of unofficial events a General Convention ever experienced.

**Long hair, beards, guitars, and handbills** were in evidence at almost every General Convention session, as an estimated 200 young men and women participated in the Seattle

happenings. Some were still in high school, others in college. Each way-out outfit had a conservative counterpart. What they shared was youth, a desire to listen, and a need to speak out.

Fifty-four of the General Convention's special observers were Episcopal Youth Fellowship members from Province VIII. Their trip to Seattle was led by the Rev. Canon G. William Beale, the Province's director of youth work, and the Rev. Thomas G. Fowler, director of youth work in the Diocese of Spokane.

Others came from Seattle parishes, or nearby universities. Two young men, John Dillon and David Banks, attended the General Convention as representatives of the National Episcopal Student Committee.

**From the start**, the young churchmen claimed “Big John” as their

friend. The Presiding Bishop's opening sermon, calling on the General Convention for a major response to the urban crisis, prompted the student committee to sponsor an open-air “celebration and an outpouring of support.”

“We want the Presiding Bishop to know that his program speaks to our concerns and interests and reflects the image of what we feel the Church should be,” explained David Banks, a University of Louisville graduate student and past chairman of the college committee.

At a later “happening,” illustrated on these pages, Bishop Hines made an unexpected return gesture of confidence by presenting a no-strings-attached, \$500 check to John Dillon, current chairman of the committee.

**The disarming openness** of these

*Text continued on page 38*





Short on funds but rich in enthusiasm, the National Episcopal Student Committee members publicized their series of agape feasts and "convocations for man" with reams of leaflets, delivered by hand. At work here are (from left), New York University student Vivodh Anand, a 22-year-old native of The Punjab, India; and Oregonian John Dillon, 21, a student at Princeton.



A beaming guest arrives at the gala "happening" honoring him.



David Banks, former chairman of a student group, welcomes the principal guest to the agape service. Praising the intelligence and spunk of the young Episcopalians, the Presiding Bishop urged them to participate fully in the Church's life, and predicted that future General Conventions might find them serving as "deputies and otherwise."



In a surprise gesture, Bishop John Hines presents Chairman John Dillon with a no-strings-attached check for Episcopal student committee work.



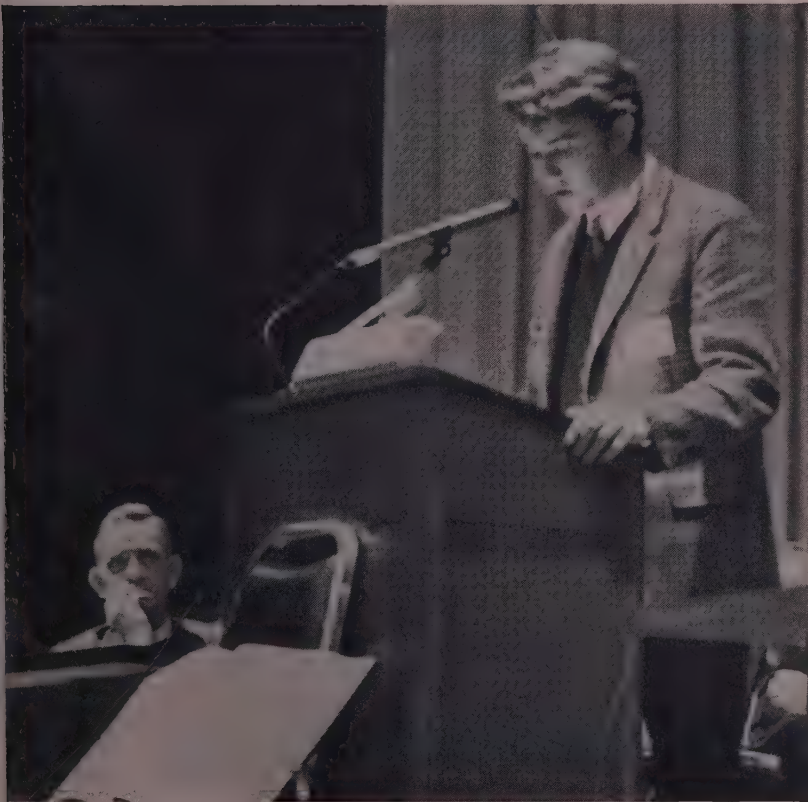
Sip a bit of wine from a paper cup. Break off a chunk of bread, then pass it to the next person. Say to her, "The peace of the Lord be always with you." and she will answer, "And with your spirit." Do this until all have partaken. This is what an agape feast is—and it can generate a profound sense of sharing and fellowship.





*John Dillon and Bishop Hines confer, in background, as a Province VIII student observer leads an impromptu cheer. Zestful in their praise for the Church's new response to the urban crisis, the young people were equally open in asking the Church to heed, and answer, their questions.*

# The Fourth House



*Dillon addresses House of Deputies as Bishop DeWitt of Pennsylvania, position paper drafter (see page 30) listens. Dillon won standing ovation.*

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### We Tune in on a Fourth House

young people won not only the affection of many General Convention members, but also their respect. Those who accepted the students' invitations, extended in the ubiquitous handbills, to share in an *agapé* feast found themselves—at first awkwardly, then with sincere empathy—joining in.

Not all encounters between Youth and Maturity were happy, however. When one group tried to discuss such issues as the urban crisis and the Vietnam war with a seasoned churchman, he told them they were too young to ask such questions. Several of the "children" quietly left the room.

In the main, however, the young people found more attentive listeners than they had anticipated. John Dillon won a standing ovation from the House of Deputies when he said, "If the Church is unwilling to commit itself to the moral and spiritual implications of real life, the Church has little or no relevance for youth."

**Triennial delegates** deeply understood young Dillon when he advised, "... those who carry around those posters and leaflets are *asking* as much as they are saying ... Talk with us. Listen to us. But most important, speak and lead us."

The slight, strong-voiced speaker reserved his greatest compliment for the Triennial members: "We discovered many young people here ... most of them with gray hair."

David Banks, addressing the House of Bishops, issued a plea for a strong stand against the Vietnam war: "What the Church says and does and stands for," he said, "simply does not touch the lives of many in my student generation." Again, a young churchman received serious attention.

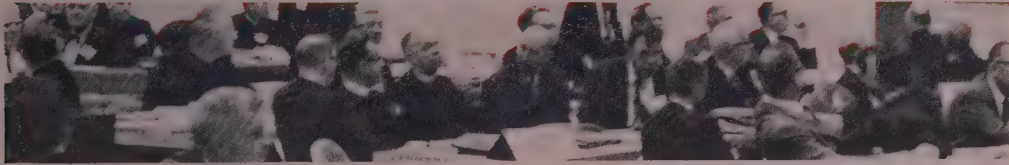
**The young Episcopalians** in Seattle were unconcerned with protocol, utterly concerned with the Church and its relevance to their lives. Their presence at the General Convention signalled that a new voice, honest and open and strengthened by conviction, has been found, and must be heeded.

—BARBARA G. KREMER





## WHAT DID WE ACTUALLY DO?



### URBAN CRISIS

**Heard** the Rt. Rev. John E. Hines, Presiding Bishop, call on all churchmen to walk "humbly and boldly alongside and in support of the dispossessed and oppressed," in confronting the urban crisis.

**Appointed** a joint committee of Bishops, Deputies, and Triennial delegates to draft a response to the Presiding Bishop's call (*see page 15*).

**Sent** an open letter to Bishop Hines promising "external actions, and internal changes" regarding race and poverty and pledged \$3 million per year for the next three years to support community development within urban ghettos.

**Urged** all Church-related schools and institutions to point scholarship aid toward minority groups; national, diocesan, and parish administrators to limit business transactions to firms with non-discriminatory policies; and equal opportunity for both black and white clergy, workers, and communicants at all levels of the Church's life.

**Advocated** full participation of

the poor in planning community programs; support for the Federal government's war on poverty; and the elimination of racial segregation in every facet of the nation's social fabric.

**Assured** rural and overseas workers that the new emphasis on urban crisis would not weaken support in their areas of concern.

### GENERAL CHURCH PROGRAM

**Passed** overwhelmingly a worldwide and national program of "renewal and mission" for the coming triennium which is organized around overall goals, strategies, and priorities. Costs: for 1968, \$14,654,053; total for the next triennium, \$45,591,689.

**Re-ordered** priorities at the last minute to provide \$6 million for the urban crisis over the next three years, and thanked Triennial for pledging \$3 million from the United Thank Offering for the same purpose.

**Defeated** the proposed Partnership Plan which would have replaced the "quota" system with voluntary giving.

**Approved** plans for special Theological Education, Good Friday, and Church School Missionary Offerings.

**Resolved** that elected members of Executive Council make annual visits to all dioceses to interpret the General Church Program.

**Adopted** a statement concerning the theological basis of stewardship and continued the work of a stewardship education officer.

### UNITY

**Commended** the "Principles of Church Union"; urged the document's study throughout the Episcopal Church, and ordered Episcopal representatives to participate in the Consultation on Church Union in developing a proposed plan of union.

**Endorsed** continued explorations into relationships with Roman Catholic, Orthodox, Lutheran, and other separated Christians.

**Heard** Dr. Arthur Michael Ramsey, Archbishop of Canterbury, at a special ecumenical service assert that "Every Christian has a share in the drive toward Christian unity."



# What Did We Actually Do?

**Authorized** all baptized Christians to receive the Holy Communion at Episcopal altars when in "spiritual need," and at ecumenical gatherings, and opened Episcopal pulpits and chancels to ministers of other churches for preaching and assisting in the Prayer Book Marriage and Burial Offices.

**Re-affirmed** importance of ecumenically oriented college chaplains.

## WAR AND PEACE

**Debated** long and hard over the Church's position toward the war in Vietnam, eventually reaching a compromise resolution calling for U.S. "restraint" in the conduct of the conflict, and the development of "fresh, new ideas about alternative possibilities in our search for a just and durable peace."

**Witnessed** twenty-four bishops sign a petition to President Johnson calling for cessation of the bombing in North Vietnam.

**Re-asserted** its support for the rights of conscientious objectors; asked that the law be broadened to include C.O.'s outside the Churches; and suggested that seminarians no longer receive special deferments from the military draft.

**Offered** advice and counsel to "selective" objectors—those who object to a specific war, not, like the C.O.'s, to all wars—but refused to give them the same recognition accorded conscientious objectors.

## PRESIDING BISHOP

**Defined** the role of the Presiding Bishop as chief pastor of the Church, charging him with initiating the policy and strategy of the Church; speaking for the Church; taking order for the Consecration of Bishops when duly

elected; visiting every diocese; and a number of other prescribed duties.

**Limited** his term of office to 12 years unless he should reach the age of 65 before that time.

**Provided** for the election of a new Presiding Bishop should an incumbent resign, become disabled, or die.

**Defeated** a proposal which would have included the House of Deputies in the nomination and election of a new Presiding Bishop instead of leaving the choice almost entirely to the House of Bishops as is the current practice.

## HUMAN AFFAIRS

**Urged** all Christians to work for liberalized abortion laws throughout the fifty states.

**Launched** studies of the moral issues raised by modern medical technology and changed the name of the Joint Commission on the Ministry of Healing to Religion and Health.

**Called** for the establishment of a number of centers over the nation dedicated to helping alcoholics.



*Seminary Dean John B. Coburn, new President of Deputies, answers questions from newsmen following his election.*

**Directed** Executive Council to study and express Christian attitudes with respect to birth control, contraception, abortion, sterilization, illegitimacy, divorce and re-marriage, marital sex, pre-marital sex, post-marital and extra-marital sexual behavior sexual behavior of single adults and homosexuality.

**Speeded** relief to flood-ravaged Texas and Mexican communities. **Gave** a standing ovation to John Dillon, chairman of the National Episcopal Student Committee, and adopted, in the House of Bishops, a position paper on youth which asks that "young people be included in responsible decision-making groups in the life of our Church," . . . and that older Christians "listen and learn" from the young.

## RENEWAL

**Cheered** first step toward seating women in House of Deputies and warmly welcomed Mrs. Seaton Bailey, presiding officer of the Women's Triennial meeting.

**Voted** to change the constitution so as to require General Convention to meet not less than once in every three years.

**Required** all dioceses to elect deputies to General Convention no later than the year preceding a General Convention.

**Tabled** a plan for reducing the size of the House of Deputies by establishing a system of proportional representation based on the number of communicants in each diocese and defeated another plan which would have limited each diocese to one vote in the House of Bishops. In addition the delegates for the ninth time in the history of the Church declined to revise the tallying of votes by orders.

**Realigned** Provinces Eight (Pacific) and Nine (Caribbean), and resolved to study the realignment of all the other provinces with a view toward more and smaller groupings.

**Clarified** role of Executive Council



o carry out policies and programs of General Convention and o unify, develop, and prosecute missionary, educational, and social work, and such other duties committed to it by General Convention.

## WORSHIP

**Adopted** plan for a revision of the Book of Common Prayer, a draft of which is to be produced by the Standing Liturgical Commission, aided by a temporarily increased membership.

**Enabled** the Commission to appoint consultants and a coordinator so that first drafts of further Prayer Book revisions may be considered by the 1970 General Convention for trial use.

**Authorized**, for a period of three years, trial use of the new Liturgy of the Lord's Supper upon permission of diocesan bishops.

**Added** the Jerusalem Bible to the list of approved translations for use during the lessons in Morning and Evening Prayer.

**Agreed** to trial use for three years of specified modern Bible translation in lieu of the Prayer Book texts of the Epistles and Gospels used in the service of Holy Communion. Those specified, already approved for the lessons in Morning and Evening Prayer, are: the King James or Authorized Version, any one of the three Revised Versions, the New English Bible, and now, the Jerusalem Bible.

**Amended** the Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions, and approved trial use for another three years.

**Directed** the Standing Liturgical Commission to prepare a translation of the Prayer Book in simple, basic English for use in Alaska and other places where such linguistic needs exist.

**Put to rest** an age-old dispute by granting lay administration of the chalice in services of the Holy Communion to lay readers licensed

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## What Did We Actually Do?

annually by their bishops for this purpose.

### EPISCOPATE

**Accepted** the resignation of the Rt. Rev. Austin Pardue, Bishop of Pittsburgh; consented to the elections of the Rev. Christoph Keller, Jr., of Mississippi as Bishop Coadjutor of Arkansas; and the Rev. Edward McNair as Suffragan Bishop of Northern California; and elected three new missionary bishops: the Rev. Edmond Browning to be Bishop of Okinawa, the Rev. William C. Frey to be Bishop of Guatemala, and the Rev. E. Lani Hanchett to be Suffragan Bishop of Honolulu.

**Seated** and gave a voice, but not a vote to the Rt. Rev. James A. Pike, resigned Bishop of California; the Rt. Rev. A. Ervine Swift, resigned Bishop of Puerto Rico; and the Rt. Rev. Donald J. Campbell, resigned Suffragan Bishop of Los Angeles. Later, the House of Bishops voted to seat and give a voice and vote to all bishops who at a future date resign their jurisdictions to make way for an indigenous bishop, as was the case with Bishop Swift.

**Approved** in principle the report of a committee, headed by the Rt. Rev. Stephen Bayne, Jr., on theological freedom and social responsibilities and amended two canons to make heresy trials much more difficult. Upon passage of the canonical changes, Bishop Pike withdrew his demand for such a trial.

**Voted** the right of diocesans or bishops coadjutor to be translated, i.e., to be elected to other posts, after serving five years in their present jurisdictions.

### MINISTRY

**Hailed** Dr. Nathan Pusey's report on Theological Education and created a nine-man board to upgrade the quality of schooling for clergy, but recognized that in cer-

tain ethnic situations a relaxation of language and other requirements was needed.

**Welcomed** a thorough revision of the pension plan for Episcopal clergymen; ordered study of similar plan for Women Church Workers; and embarked on an evaluation of recent surveys of clergy and bishops' salaries.

**Tidied up** a series of canonical and constitutional items dealing with clergy discipline.

**Defeated** a suggestion for church-wide plan to bolster bishops' efforts to "rescue and reclaim" clergymen suffering from mental and emotional illness.

### SOCIAL JUSTICE

**Stood** in memory of Jonathan Daniels, an Episcopal seminarian who gave his life in the fight for racial justice, and adopted in the House of Bishops a position paper on Social Justice which, in analyzing the urban crisis, called not only for an "important shift in the budget of the National Church, but a total shifting of emphasis at every level of the Church's life to meet the national crisis."

**Turned down** a resolution that Church property used for income-producing purposes be subject to taxation; and that Church organizations should voluntarily pay proper taxes on such property.

**Rejected** several memorials condemning the National Council of Churches.

**Supported** the District of Columbia's fight for home rule.

**Condemned apartheid** and asked all officials of the Church at all levels to review the Church's economic involvement in banks and corporations which do business in the Republic of South Africa, Rhodesia, Mozambique, Angola and South West Africa.

**Voted** to ask the Attorney General of the U.S. to reverse the current ruling which forbids the use of wine in the celebration of Holy



Communion within the walls of federal penitentiaries. Bottled in committee resolutions designed to deal with world population problems and starvation; debated, but did not act to support Medicare, extend public assistance, and raise minimum benefits under social security; and defeated a measure calling on the U.S. Senate to ratify U.N. conventions denouncing slavery, forced labor, and withholding political rights from women.

## DIOCESES

**Granted** Idaho and Wyoming full diocesan status, but turned down a similar bid from Puerto Rico. **Convention** also created the Missionary Districts of Okinawa, Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica. **Passed** the first reading of a measure which would change all domestic districts into dioceses, and all overseas missionary districts into overseas dioceses and associate dioceses.

**Finalized** a constitutional amendment allowing a diocese to cede a portion of its territory to an adjoining diocese.

**Accepted** a set of standards for a modern Episcopal diocese (*Criteria for a Viable Diocese*) and recommended that all dioceses study them carefully.

**Defeated** a canon setting up Metropolitan Councils which would include two or more dioceses sharing a common urban area.

## ARTS AND COMMUNICATIONS

**Charged** the Joint Commission on Church Music to collect and collate material for a future revision of the Hymnal and to prepare recommendations concerning anthems and service music.

**Commended** the use of THE EPISCOPALIAN through the Parish Family Plan and urged all parishes and missions to take action to avail themselves of this contin-

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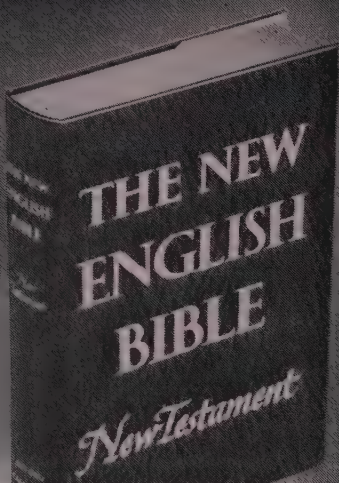
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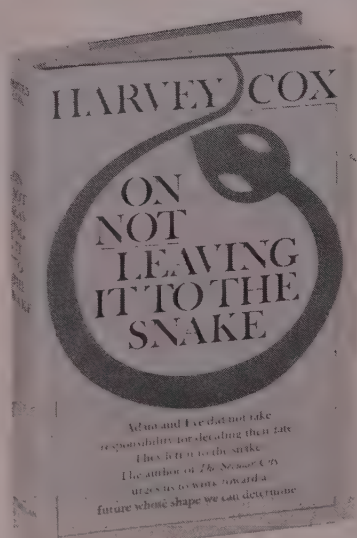
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## What Did We Actually Do?

using means of adult education.

**Recognized** responsibility for financial support of the work of the Church Historical Society, which collects and preserves the archives and other records and documents relating to the history of the Church and publishes the Historical Magazine.

**Applauded** Forward Movement publications and sponsored their continuing good work.

**Stated** that the House of Bishops' Pastoral Letters and position papers may be printed and distributed in lieu of being read from the pulpits of the Church.

**Rejected** the creation of a division of ecclesiastical arts for Executive Council which was to have coordinated the fields of Church music, architecture, and allied arts.

**Heard** the Rt. Rev. Ralph Dean, executive officer of the worldwide Anglican Communion call for better communication within the Anglican Communion.

## FUTURE

**Passed** the preamble to the constitution for the second time, thus officially making *The Episcopal Church* the alternate name for the Protestant Episcopal Church in the U.S.A.; and also legalized the name change of National Council to Executive Council.

**Installed** the Very Rev. John B. Coburn, Dean of the Episcopal Theological School, Cambridge, Mass., as the new president of the House of Deputies, after the retirement of Dr. Clifford P. Morehouse. Mr. Charles M. Crump, a lawyer from Memphis, Tenn., was elected vice-president, succeeding Dean John C. Leffler of Seattle.

**Elected** to Executive Council the following bishops, priests, and lay persons: The Rt. Rev. Roger M. Blanchard, Bishop of Southern Ohio; the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia; the Rt. Rev. Robert L. DeWitt, Bishop of



Pennsylvania; Dr. Charles V. Willie, Cambridge, Mass.; the Very Rev. Gordon E. Gillett, Peoria, Ill.; the Very Rev. Lloyd E. Gressle, Wilmington, Del.; the Very Rev. William B. Spofford, Jr., Boise, Idaho; Mr. Emmet Harmon, Monrovia, Liberia; Mr. William Ikard, Mesquite, N.M.; Dr. Clifford P. Morehouse, New York; Mr. Walker Taylor, Jr., Wilmington, N.C.; Judge Herbert Walker, Glendale, Cal.; Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Robert H. Durham, Detroit, Mich.; Mrs. Harold C. Kelleran, Alexandria, Va.; Mrs. Cyrus M. Higley, Norwich, N.Y.; Mrs. Harold E. Sorg, Berkeley, Cal.; Dr. Charity Waymouth, Bar Harbor, Me.; Mr. John B. Tillson, Boston, Mass.; and Mr. Houston Wilson, Georgetown, Del.

**Called** for a Council of Renewal which would study ecclesiastical structure, ethical practices, liturgical reforms, priorities of program, and strategies of mission and ministry.

**Approved** the participation of the Episcopal Church in an Anglican Regional Council of North America which would include the Anglican Churches of Canada and the West Indies, and agreed that the next House of Bishops' meeting, scheduled for Augusta, Georgia, October 20-24, 1968, would be held in conjunction with the Anglican Bishops of Canada. **Adopted** a resolution on evangelism which will set up a leadership program for evangelistic enterprises at the national level of the Church.

**Urged** the 1968 Lambeth Conference to recommend the elimination of the 39 Articles from Anglican Churches still retaining them in order to further free ecumenical dialogue.

**Scheduled** a special one-week session of General Convention for 1969 in order to continue renewal in the Church, and selected Houston, Texas, as the site of the 63rd General Convention in 1970, and Jacksonville, Florida, as the location of the 64th General Convention in 1973.



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The Rev. E. Lani Hanchett (right), who was elected Suffragan Bishop of Honolulu, did not attend General Convention sessions. The Rev. William C. Frey (center), was chosen to be Bishop-elect of the newly-formed Missionary District of Guatemala. He is director of the Spanish Publications Center, San Jose, Costa Rica. Okinawa's Bishop-elect is Texas native Edmond L. Browning (far right), who speaks Japanese. He said he and his wife, Patti, have "4 8/9 children."



## ***WE MEET PEOPLE AND MAKE***

When Charles Crump (below), was elected Vice-president of the House of Deputies he said, "My intention is to see no divisions." After the House voted unanimously on continuing unity negotiations, he said, "Now let us continue and have unity within our own house."

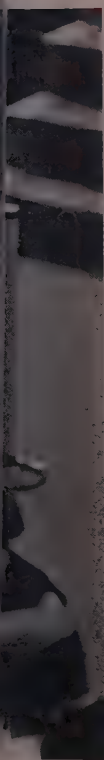


Mr. Peter Hallock (above), leads massed choirs at the UTO Eucharist. Noted also as composer and soloist, Mr. Hallock conducted the music for the three major Convention services. He is director of music at St. Mark's Cathedral, Seattle.





## RIENDS

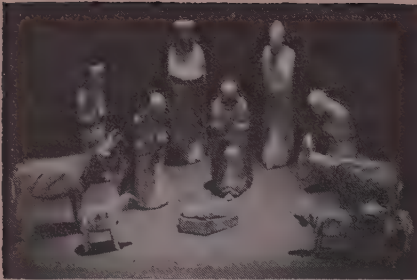


*General Convention was reunion time for Sister Mary Paul (above) and her father, the Rev. Charles Wood. Father Wood, a retired naval officer, was ordained priest at the same time his daughter entered the Order of St. Helena, Newburgh, New York. Sister Mary Paul was in constant demand by Episcopalians of all ages. She took part in all of the "happenings" arranged by youth groups, singing modern folk music to the accompaniment of her sister in religion, Sister Mary Thomas, who played guitar.*



*Anna Louise White (left), president of the Los Angeles Altar Guild, is a skilled designer and maker of vestments. Mrs. White says that many young people are taking up the exacting art of designing and sewing contemporary vestments as a means of expressing their concepts of the meaning of worship today.*





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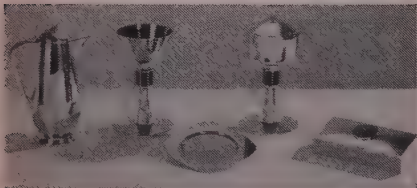
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One of the first orders of business in the meeting of the House of Bishops was to congratulate the **Rt. Rev. Robert Burton Gooden** on his ninety-third birthday. Flanked by his son, the **Rt. Rev. Reginald Heber Gooden**, Bishop of Panama, fifty-seven, the oldest bishop in the House acknowledged the greetings of his many friends who rejoice in his contagious wit and continuing enthusiastic activity. The retired Suffragan Bishop of Los Angeles has a full confirmation schedule until June, 1968, when he expects to go to England.

The senior Bishop Gooden began his ministerial career sixty-three years ago in Los Angeles where he has spent his entire professional life. A delegation from the first mission he was sent to serve greeted him by saying, "We wish you hadn't come," and then when he left sometime later wrote the Bishop begging him not to take Mr. Gooden away. He retired officially twenty years ago and has worked a full schedule ever since. Living alone in his house in Glendale, he manages his own breakfast and has lunch and dinner with his daughter, Mrs. Alexander Badger, who lives nearby. He no longer drives a car and he hates "to bother people." Still adept at the piano, he plays now for his own pleasure only, but at one time gave concerts for church fund raising.

A prominent businessman who is an "old boy" of Bishop Gooden's from the days when the prelate was headmaster of the Harvard School for Boys at Los Angeles, says that his whole life was influenced by a simple, fatherly admonition in his teens. Headmaster Gooden took him by the shoulders and said, "Here is the way you are going." Then turning him around, said, "Here's the way you should be going."

The junior Bishop Gooden, former Dean of the Episcopal Cathedral at Havana, has been Bishop of the Missionary Diocese of Panama since 1945 when his father was one of his consecrators in Los Angeles' Cathedral Church.

**Mr. Saul D. Alinsky**, executive director of the Industrial Areas Foundation, spoke at the large ESCRU dinner on the second night of Convention. A spokesman for the Episcopal Society for Cultural and Racial Unity said that Mr. Alinsky, "is the most authoritative voice in the field of helping to build self-determining community organizations."

Introduced by California's Bishop C. Kilmer Myers, Mr. Alinsky told his audience of laity and clergy that, "you cannot have any real community organization until you have real organizations with which to deal. There can be no democratic process



til each group in the community is a legitimate representation. The democratic process is safeguarded by the presence within it of many strong and vocal groups. Where all people speak with one voice, and there are no conflicting loyalties, totalitarianism is the inevitable result.

"The power is with numbers. If there are no Christians in the ghetto, paternalism, and ultimately dictatorship, will result."

Mr. Alinsky gave enthusiastic support to the urban crisis call of the Presiding Bishop, and warned his hearers that unless they dropped their snug self-satisfaction with the social status quo, and got out and put their shoulders to the task of helping minority groups to a dignified and responsible part in the social scene, chaos and loss of economic position could result for everyone. He said it was up to Christians following their word to lead in helping minority persons to a self-respect that would create a sense of leadership among them. He felt it is the duty of the Church to see that paternalism is replaced by a wholesome Christian attitude of respect for the worth of every individual.

Mr. Alinsky added, "The Presiding Bishop is asking you to follow the road that brought your Church to being. This will result in conflict, for change involves conflict. The Church came into being on a highly controversial platform. Change means movement, movement means friction, and friction creates heat!" He concluded, "Bishop Hines offers you the road to life on a road to death."



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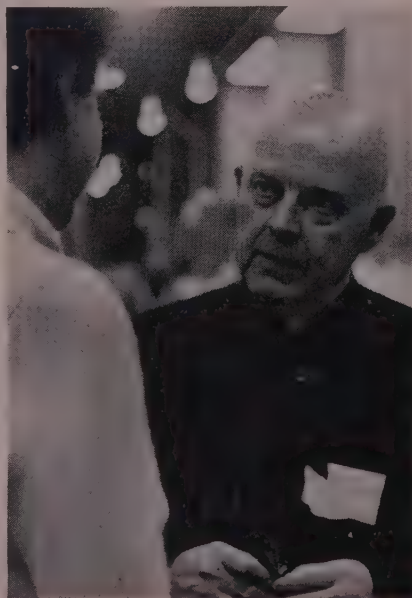
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**The Rev. Roger Pickering** is deaf, but his energetic wife, Sandra, makes it possible for him to do anything a hearing priest could do. Mother of their new baby, foster mother, housewife, Sandra does all the telephoning, attends all meetings with Father Pickering so that he, through her hand signs, keeps up with the discussion. She also signs for numerous sermons, lectures, and meetings of the deaf whether or not her husband is there.

At the opening service in the great

Coliseum at Seattle many people saw the pretty Sandra as she made graceful and quick hand signs for the section of the congregation who could not hear the service or the sermon. "But," says Sandra, "when the Presiding Bishop got into Latin, I was shook." Foreign languages, or even Elizabethan liturgy, make a problem for those who translate through signs for all must first be rendered mentally into contemporary English and then signed. Sign language has no symbols for archaic words.



**The Rev. Alfred E. Pedersen, S.S.J.E.** was often in the Religious Life booth meeting old friends and answering questions about the monastic life. Father Pedersen, superior of the American Cowleys, is now in Japan where his Order maintains a house. He told *The Episcopalian*, "It seems to me that the chief thing the monastic has to share with the Christian Church is our experience in community—a knowledge and skill much needed in an expanding urban society. . . . Observers find, too, that the religious orders have much that is relevant to say about modern ways of prayer which many seem to be seeking."



## *What Does Convention Say To Us?*

IT IS about 2,000 miles from St. Louis and the banks of the Mississippi, where the General Convention of the Episcopal Church met in 1964, to Seattle where the 1965 Convention of this Church has just finished its work. With understandable exaggeration, one bishop said that the distance between these two conventions seemed more like 2,000 years. The one most obvious fact is that a tremendous change in outlook and fundamental attitude has taken place. The Church really seems determined at last to take the Gospel seriously, especially in its relationship to the realities of the world.

The St. Louis Convention was unable to act effectively when it tried to face contemporary and controversial issues. The Seattle Convention was altogether different. It said that the Episcopal Church in unequivocal terms that we must deal with the real issues of our time, that we must be willing to take risks for Christ's sake or we shall be written off by history itself.

From the Presiding Bishop's opening sermon on, there could be no doubt: Episcopalians *are* determined to listen to what God has to say in contemporary events. We are called upon to see the riots in our cities as God's judgment for our neglect of the elemental principles of justice and mercy. Often in history Christian people have failed to hear what God was saying. In the industrial revolution, for example, the powerful Christian nations of the West did not hear God say that this was a chance to defeat the ancient enemies of poverty and want. Not hearing, they went out to create new and more terrible slums and more poverty in the new industrial centers. The General Convention calls upon the Church this time to listen carefully to what God is saying through the new scientific and technological capacity to create a better world for all men in this generation.

Underneath all the debates at Seattle there seemed, to this observer at least, to be an almost universal concern for people and for what happens to them in the cities and towns of our modern world. And the conviction that the Gospel must be acted out—not just talked about. In other words, there was a constant demand that we must demonstrate our product if we expect the world to buy it.

The fact that Convention was willing to approve a policy in which Church money will be given to community organizations involved in the betterment of depressed urban areas without any strings attached, is itself indicative of a new day in social involvement. This illustrates a new willingness to take risks in the effort to make an effective Christian witness in a vital area.

The decision to do this was not reached without

lengthy, thorough, and intelligent debate and without some agony of soul on the part of many. The money which we contribute will be under the control of those who are largely both black and poor. As the Presiding Bishop put it, this is in order "That their power for self-determination may be increased and their dignity restored." This principle was often attacked during hearings and debate but with appropriate safeguards it was finally approved overwhelmingly by laity, clergymen, and bishops.

We might mention many other actions taken and attitudes expressed which indicate that this Convention committed the Church to up-dating its life and work. Most importantly, the big questions were brought out in the open. If the actions of this Convention become effective in the life of the Church, the world will no longer see a lonely few carrying the banners of justice, but the whole Church moving forward in the spirit of Christ. We also seem to have discovered that the problems of bearing witness to Christ in a fragmented world are too great for a fragmented Church.

We cannot assume, however, that all was joy and sweetness in Seattle. While it is true that the old differences between "high churchmen" and "low churchmen" played a small part in the debates, differences still remained at a much deeper level. The Church has to admit in shame that it cannot speak with a clear voice about the war in Vietnam. There was an undercurrent of protest against what seemed to many to be too great a centralization of authority in New York. One bishop went so far as to say to this observer, "You can't build a national Church with a central organization which does not know what is happening around the Church, and which does not seem to listen to what the more rural areas of the Church are saying." This small but definite feeling should not be ignored.

What does Convention say to us? It has spoken with a certain voice to the whole Episcopal Church on many vital issues. In substance it has called us to take the Gospel seriously and to apply it to the great problems of our age. There will still be differences between those who want to move swiftly with this new reformation of the Church, and those who demand a slower pace. There will still be tension between those who want to live on the frontiers of theological thought and action, and those who would prefer the security of orthodoxy. But these are differences of degree. We must all think and act boldly in this new day when the Christian religion means next to nothing unless it speaks to the real needs of people.

—WILLIAM S. LEA



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# How Well Did You Do As a "Deputy"?

Episcopalians from fifty states and all the dioceses sent in 1,545 answers to the Opinion Poll published in the September issue of THE EPISCOPALIAN. Returns also came from parishes which copied the questions for their members. Voters frequently expanded their yes or no answers into sentences or paragraphs that revealed insight or bias and certainly humor. Although voting yes to "Shall we revise the Prayer Book?", one reader added, "Why not use 1549? That version . . . was the best we ever had."

Readers' answers to nine questions agreed with the subsequent action of General Convention. In two cases they differed. Both clergy and lay opinions favored "giving as much money outside our parishes as we spend on ourselves." This failed to pass (see page 39). On the other hand, lay responders were against "permitting qualified lay persons to administer the chalice at Holy Communion" while clergy answerers and General Convention approved of the idea. In the magazine's Opinion Poll, clergymen voted by a narrow margin against continuation in COCU. The lay ballots strongly favored communion and General Convention did, too. The following tabulation, complete through October 2, compares reader votes and Convention action on these eleven questions.

	Readers		Gen. Conv. Vote
	Yes	No	
Shall we revise the Book of Common Prayer?	1,344	940	Yes
Shall we affirm "Principles of Church Union"?	1,275	825	Yes
Shall we continue to participate in COCU?	1,522	601	Yes
Shall we seat women in the House of Deputies?	1,961	460	Yes
Shall we invite communicants of other denominations to receive Holy Communion with us?	1,842	451	Yes
Shall we eliminate distinctions between dioceses and missionary districts?	1,446	563	Yes
Shall we give as much money outside our parishes and dioceses as we spend on ourselves?	1,211	949	No
Shall our Presiding Bishop be our official chief pastor?	1,610	531	Yes
Shall we permit qualified lay persons to administer the chalice at Holy Communion?	902	1,401	Yes
Shall we make it possible for clergymen to retire with full pension at age 65?	2,050	198	Yes
Shall we have a General Convention every two years?	1,347	689	Yes*

\* See page 45



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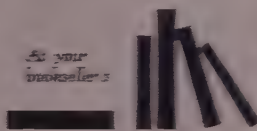
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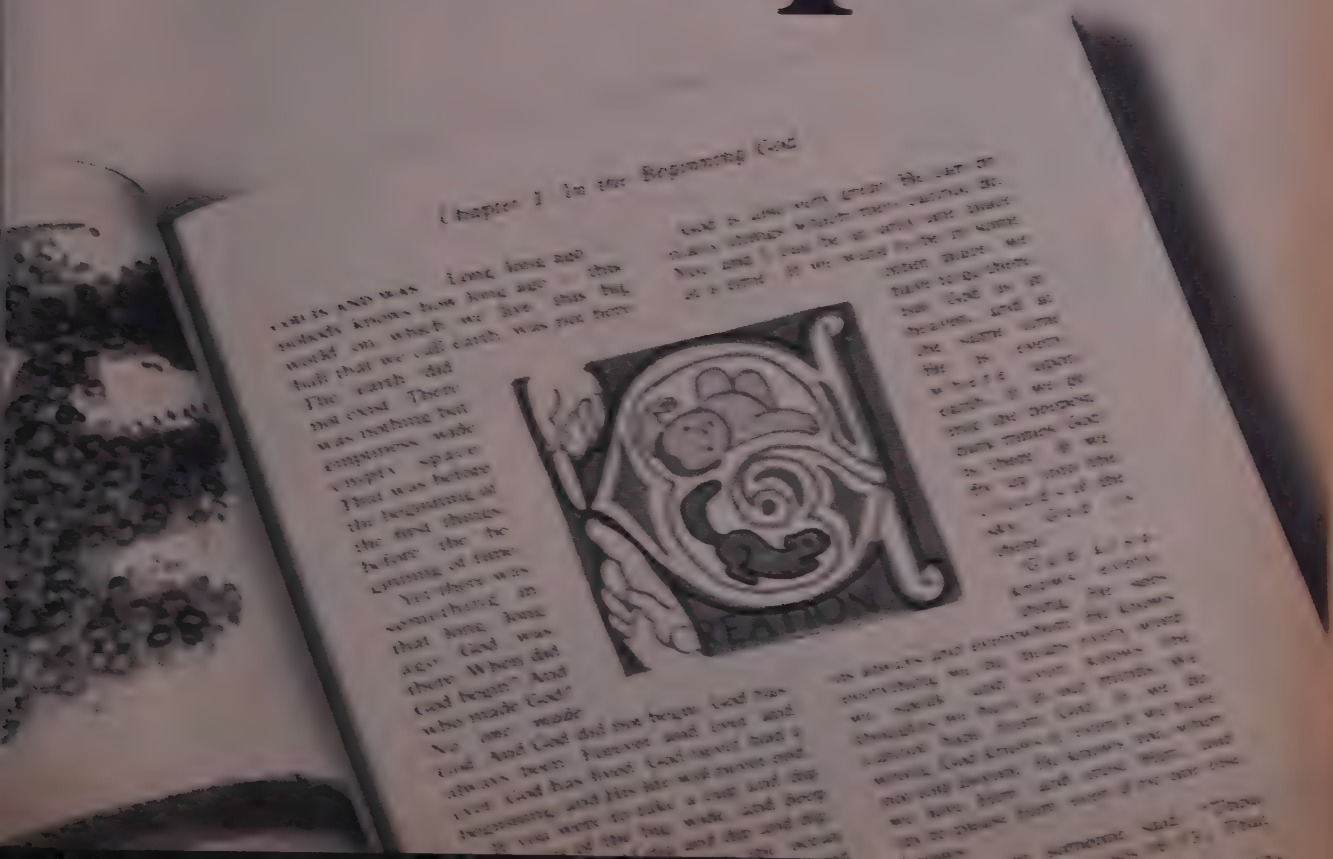
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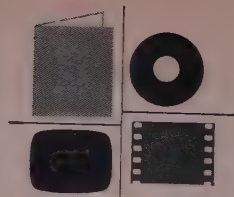
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REVIEWS OF THE MONTH BOOKS

## Inside the Rectory

I MUST CONFESS that my first reaction on seeing Jean Reynolds Davis' book, *A HAT ON THE HALL TABLE* (Harper & Row, \$3.95) with its subtitle "A Rollicking Romp Through the Rectory," was that we may have had enough books about the misadventures of clergy wives. But now I want to apologize to Mrs. Davis. The author writes well, has a light touch, a fine sense of humor, and displays no need to prove herself either a martyr or a saint. Her occasional serious note comes in simply and with charming sincerity.

Since I often feel Alexander Graham Bell did mankind a vast disservice by inventing the telephone, I found the chapter "If I Were a Bell, I'd Be Ringing" painfully familiar. The significance of the book's title is a secret I will not reveal—you will have to read the book to find it out. Susan Perl's illustrations add a great deal to the pleasure of reading and owning this little volume.

By coincidence I discovered another aspect of the book which makes me hope many laymen and women will read it—especially active vestrymen and women. While reading "A Hat," I was also reading Nathan M. Pusey and Charles A. Taylor's report for the *Special Committee on Theological Education, Ministry for Tomorrow* (Seabury, \$3.95 cloth; \$2.50 paper).

Among the report's many significant facts is a serious and somewhat disturbing account of the questions and skepticism today's seminarians are expressing about the parish ministry. I suspect the older adults of the Church, and especially many of the lay leaders, will find it difficult to sympathize with or understand their disenchantment.

While Mrs. Davis obviously did



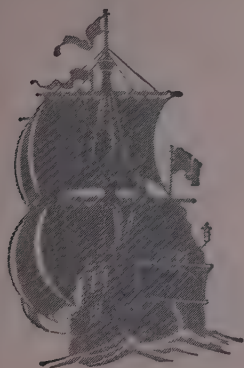
not write her book to explain their qualms, it does contain some significant clues. The unquestioning traditionalism which puts a young couple into a drafty, twelve room Victorian rectory; the incessant, thoughtless petty demands of parishioners upon the rector and his wife; the lack of privacy and the painfully small salary are all apparent, even though accepted with cheerfulness and good grace.

But, when we consider the Church's need for the best of our young men in the ministry, we may find this humorous volume will open our eyes to things which the people of the Church are unthinkingly asking them to endure. Beneath Mrs. Davis' charming art, the uncomfortable truth indicates a lack of comprehension by too many Church members of the real ministry of the clergyman.

*A Hat on the Hall Table* is not only a joy to read, or a gift to bring pleasure, but will also serve a deeper purpose if it helps some of us understand that the Church needs a change in its attitude toward the ordained ministry in a rapidly changing world.

—CYNTHIA C. WEDEL





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Stereo, CS9269; Mono, CL2469) includes their wonderfully moving "I Am a Rock" and portrays the frustrated bafflement the young often feel about church-going in "Blessed." Paul Simon's music has both marvelously varied style and disconcerting unforgettable lyrics. The 20-20 movie, identifying all S. & G. disc promises a lot for the kind of future we may hope their generation will make. Fair warning: they not only see what is happening on their side of the wall, but on ours. —E.T.I.

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*Privilege* was made in England. It certainly could never have been produced in Hollywood. It goes too far, and doesn't know exactly how to bring itself to a conclusion, but is genuinely daring in its concept and execution. Its style is that of a news-reel documentary. Peter Watkins, who gave us *The War Game* (see June issue), directed the film.

The story concerns a pop singer in England who has far outstripped the mere role of an entertainer. He

is a living legend, a kind of god. Everybody pulls the strings of the puppet for various purposes, commercial and then political. The Church finally gets into the act. As a church leader remarks, hardly anyone is attending churches anyway except for clergymen; something must be done. So the pop singer is engaged to be the chief attraction of the great "Christian crusade," which also contains a nationalistic thrust including even Nazi-like salutes and a great nighttime rally with a burning cross and marching youth.

Underneath the living legend of the young pop singer, however, lurks a human being. As the great rallying cry of the crusade becomes "We Will Conform," the human being beneath the celebrity mask breaks his bonds. Samson-like, and establishes his individual identity. The picture has many flaws, yet remains one of the few original cinematic endeavors of the year.

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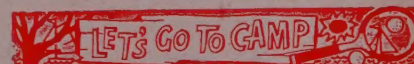


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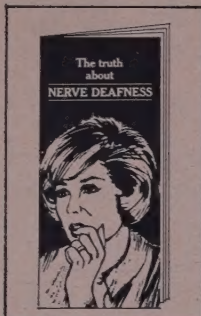
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## CALENDAR OF EVENTS

November

- 1 ALL SAINTS' DAY
- 1-30 Religion in American Life Month
- 3 (Richard Hooker, Priest 1600)
- 3 World Community Day (Theme: "Who Shall Separate Us?")
- 5 TWENTY-FOURTH SUNDAY AFTER TRINITY
- 7 (Willibrord, Archbishop of Utrecht, Missionary to Frisia 739)
- 8 150th Anniversary celebration of founding of the Cathedral of St. John the Divine New York, N.Y.
- 11 (Martin, Bishop of Tours 397)
- 12 THIRD SUNDAY BEFORE ADVENT
- 12 (Charles Simeon, Priest, 1836)
- 12 Stewardship Day
- 14 (Consecration of Samuel Seabury, First American Bishop 1784)
- 16 (Margaret, Queen of Scotland, 1093)
- 17 (Hugh, Bishop of Lincoln 1200)
- 18 (Hilda, Abbess of Whitby 680)
- 19 SECOND SUNDAY BEFORE ADVENT
- 19 (Elizabeth, Princess of Hungary, 1231)
- 23 THANKSGIVING DAY
- 23 (Clement, Bishop of Rome c. 100)
- 23-Dec. 25 Worldwide Bible Reading month sponsored by the American Bible Society
- 26 SUNDAY NEXT BEFORE ADVENT
- 30 ST. ANDREW THE APOSTLE

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

THE EPISCOPALIAN's seventh Christian Year Calendar will be published in the December issue.



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# Calendar of prayer

## NOVEMBER

- 1 The Lambeth Conference, July 25-August 25, 1968**
- 2 South Dakota, U.S.A.:** Conrad H. Gesner, Bishop; Lyman C. Ogilby, Coadjutor. (For work among the Dakota Indians.)
- 3 South Florida, U.S.A.:** Henry I. Louttit, Bishop; James L. Duncan and William L. Hargrave, Suffragans. (For work with Cuban refugees in Miami; the ministry to the aged and the retired; the companion relationship with Jamaica.)
- 4 Southern Brasil:** Egmont M. Krischke, Primate. (For more church members; a deeper sense of vocation among present members; stewardship leading to economic independence of the diocese.)
- 5 Southern Ohio, U.S.A.:** Roger W. Blanchard, Bishop. (For youth work; the ministry to those migrating from the South; a program of continuing education for the clergy; the companion relationship with the Episcopal Church of Brasil.)
- 6 Southern Virginia, U.S.A.:** George P. Gunn, Bishop; David S. Rose, Coadjutor. (For projects approved at the diocese's 75th anniversary celebration, including a conference center on the James River for young people, and a Bishops' Mission Team fund to meet demands for establishing new missions.)
- 7 Southwark, England:** Arthur M. Stockwood, Bishop; William P. Gilpin (Kingston-upon-Thames) and John A. T. Robinson (Woolwich), Suffragans; Sidney G. Gaulton, Joost de Blank, and Edward L. Barham, Assistant Bishops. (For the South London Industrial mission; the Southwark Ordination Course, training men for the ministry as they continue in their jobs; Wychcroft, the diocesan lay training center in Surrey.)
- 8 Southwell, England:** Gordon D. Savage, Bishop; Kenneth G. Thompson (Sherwood), Suffragan; Alfred M. Gelsthorpe and Wilfred L. M. Way, Assistant Bishops. (For more ordinands; group and training ministries; development of a board of School Responsibility; ecumenical cooperation.)
- 9 South-West Tanganyika, East Africa:** John R. W. Poole-Hughes, Bishop; Joseph Mlele, Assistant Bishop. (For new centers of evangelism being set up in places with many non-Christians; the two hospitals and forty schools.)
- 0 Southwestern Brasil:** Plinio L. Simoes, Bishop. (For new concepts of Christian mission and witness to help the churches become involved in social and political areas; a continued increase in ecumenical activity.)
- 1 Southwestern Virginia, U.S.A.:** William H. Marmion, Bishop. (For work in cities and small towns, rural areas, and isolated mountain regions; college work; the Boys' Home at Covington; the companion relationship with Ecuador.)
- 2 Spokane, U.S.A.:** John R. Wyatt, Bishop. (For the Ahtanum Migrant Project in the Yakima Valley, in which young people of the diocese assist the itinerant Mexicans each summer by providing nursery care, working in the day camp, teaching literacy, and painting and repairing living quarters; the companion relationship with Zambia.)
- 3 Springfield, U.S.A.:** Albert A. Chambers, Bishop. (For new missions in growing towns; work in areas of decreasing population, the housing program launched in a crucial area with a high crime rate and tenement conditions; the campus ministry; the companion relationship with Lesotho.)
- 4 The Sudan, Jerusalem Archbishopric:** Oliver C. Allison, Bishop; Yerimaya K. Kotiro and Elinana J. Ngalamu, Assistant Bishops. (For the work and witness of the Church in the North; the courageous, faithful clergy and church workers remaining in the South; the Sudanese clergy ministering to refugees in Ethiopia, Uganda, and the Congo.)
- 15 Swansea and Brecon, Wales:** John J. A. Thomas, Bishop. (For more candidates for ordination; the chaplaincy at University College in Swansea; funds for church extension in the diocese and overseas.)
- 16 Sydney, Australia:** Marcus L. Loane, Archbishop; Arthur J. Dain and Francis O. Hulme-Moir, Coadjutors; Herbert G. S. Begbie, Assistant Bishop. (For churches for new housing areas; the Counseling Service in Sydney.)
- 17 Taiwan:** James C. L. Wong, Bishop. (For means of bringing the Gospel to the small rural villages; a spirit of mission among Chinese Christians.)
- 18 Tasmania, Australia:** Robert E. Davies, Bishop. (For the diocese as it reconstructs and rehabilitates the many church buildings destroyed during the devastating bush-fire on Shrove Tuesday, 1967.)
- 19 Tennessee, U.S.A.:** John Vander Horst, Bishop; William E. Sanders, Coadjutor; William F. Gates, Jr., Suffragan. (For ecumenical work, e.g., a high-rise apartment in Chattanooga for the elderly, a ministry to the Memphis medical center, and the Association for Christian Training and Service; the dissolving of barriers between clergy and laity and between the races; the Project for Partnership in Puerto Rico.)
- 20 Texas, U.S.A.:** James M. Richardson, Bishop; Frederick P. Goddard and Scott F. Bailey, Suffragans. (For church expansion; work in the inner-city; support of seminarians; a camp and conference center.)
- 21 Tohoku, Japan:** Timothy S. Nakamura, Bishop. (For establishment of the Church in new areas; the three new centers for evangelism opened during the last three years; more Christian despite community and family opposition.)
- 22 Tokyo, Japan:** David M. Goto, Bishop. (For inner-city work; the new Church Center in Fukagawa for young workers; the clergy who travel long hours to visit the sick and elderly members in widely scattered areas; the ten chaplains at St. Paul's University and its associated schools.)
- 23 Toronto, Canada:** George B. Snell, Bishop; Henry R. Hunt, Suffragan. (For the Christian-Jewish dialogue; the telephone Samaritan; the store front counseling centers; links between individual parishes in the diocese and missions in Canada and elsewhere.)
- 24 Trinidad, West Indies:** William J. Hughes, Bishop; Guy Marshall, Suffragan. (For the Christian Stewardship Program; continually improving ecumenical relations; the companion relationship with Florida.)
- 25 Truro, England:** John M. Key, Bishop; William Q. Lash, Assistant Bishop. (For the new Cathedral of St. Mary as it strives to become an increasingly effective center of worship and fellowship; links with the Diocese of New Guinea through support of St. Barnabas' Hospital, Dogura.)
- 26 Tuam, Killala and Achonry, Ireland:** Arthur H. Butler, Bishop. (For cooperation between stronger and weaker parishes; a ministry to the increasing number of tourists.)
- 27 Upper South Carolina, U.S.A.:** John A. Pinckney, Bishop. (For the diocesan-wide MRI program, including intervisitation, study, and clergy exchange; the companion relationship with Taiwan.)
- 28 Utah, U.S.A.:** Richard S. Watson, Bishop. (For work among the Ute and Navajo Indians; a ministry to coal and copper miners; continued good relations with the Mormon Church.)
- 29 Vermont, U.S.A.:** Harvey D. Butterfield, Bishop. (For ways to continue work in rural areas with shrinking populations; an effective response to mission; the planned companion relationship with the Church in Honduras.)
- 30 Victoria Nyanza, Tanzania, East Africa:** Maxwell L. Wiggins, Bishop. (For further church advance; teachers, especially in higher education; the Buhemba Rural Training Center.)



# KNOW YOUR DIOCESE

The early history of the Episcopal Church in Idaho is not easy to trace. Available records tell us that the Rev. St. Michael Fackler rode into the Boise River Valley in July, 1864, becoming the Episcopal Church's first missionary in the area. He, and other early missionaries, must have been too busy traveling the long distances between rough mining camps and other early settlements to write definitively about their work on behalf of the Church. After many changes of territorial boundaries, the Missionary District (now the Diocese) of Idaho became a separate jurisdiction in 1907, with the "panhandle" being assigned to the Diocese of Spokane.

When the Rt. Rev. Norman L. Foote, Sixth Bishop of Idaho, took office in 1956, there were 8,300 baptized Episcopalians; in 1967, 8,245. Communicants in 1956 numbered 4,300 and, with 3,500 confirmations, increased to 5,200 in 1967. The disparity in these figures indicate the number of people "exported" from Idaho. In 1956, \$18,000 was given to work outside local parishes; in 1966, \$75,000. The number of clergymen during this ten year period has increased from eighteen to twenty-four.

Idaho has adopted the voluntary pledge system, increased a summer conference and training program from a two-week period to ten weeks, and removed all distinction between parishes and missions (thirty-one at present). Women have taken their place on almost all vestries and are beginning to serve on the diocesan council and committees.

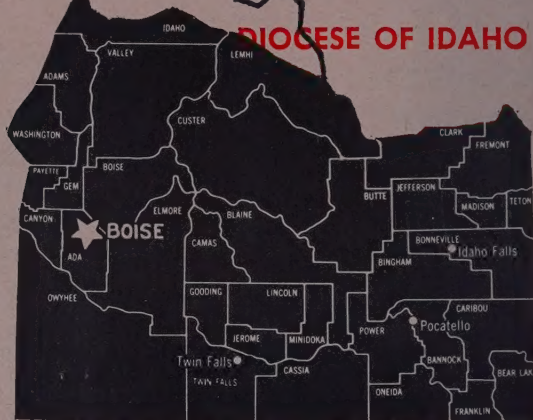
In April, 1966, the Ecumenical Training Council was created with representatives from the United Church of Christ, American Baptist Convention, United Presbyterian Church, and the Episcopal Church. Perhaps the most important achievement is the actual formation of local committees in Idaho Falls, Twin Falls, Pocatello, and Boise. Through the ETC and local sponsoring committees, initial programs in adult education have been implemented. Programs for clergy study and training and a permanent Institute for Pastoral Studies also have been created.

A standard curriculum of studies has been developed for use by present and prospective candidates for the self-supporting (non-stipendiary) priesthood. Presently nine laymen are studying under the supervision of a full-time priest. This program of studies has been combined, where possible, with the general adult education program being developed through ETC.

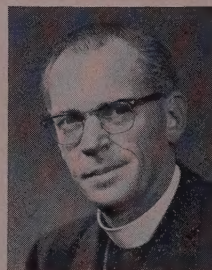
As part of Idaho's lay reader training program, a series of seminars for lay readers of the Boise and Western Deaneries was held last November. A conference for lay preachers, first held in March, 1966, will be incorporated into the program of the Ecumenical Training Council as an annual event.

Discussions are underway to implement Idaho's MRI companion relationship with the Diocese of Kootenay, British Columbia, Canada. The Church in Matabeleland

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received funds as the result of a few of Idaho's parishes following a resolution adopted by convocation in 1965. The resolution asked each congregation to share with the (then) district 5 percent or more of all building or memorial fund or other gifts received. Half of these funds given to the diocese will be used in foreign mission fields and half within the diocese.



*The Rt. Rev. Norman Landon Foote, Bishop of Idaho, was born on November 30, 1915, in Saratoga Springs, New York, the son of Leroy and Amy Foote. He attended Saratoga Springs High School, Hamilton College, and Princeton University, receiving a B.A. degree from the latter in 1937. He studied for the priesthood at General Theological Seminary, receiving a S.T.B. degree in 1940 and an S.T.L.*

*degree in 1957. He also holds a Doctor of Divinity degree from the Church Divinity School of the Pacific.*

*Ordained to the priesthood by Bishop Henry Daniels of Montana in December, 1940, Bishop Foote began his ministry as missionary for the Madison County (Montana) Missions in 1940. From 1943 to 1945 he served as Bishop Daniels' Executive Secretary. He was then Archdeacon of Montana for five years. In 1950 he went to Parkville, Missouri, where he served for seven years as the director of the National Town and Country Institute. He was elected to be the Missionary Bishop of Idaho by the 1955 House of Bishops.*

*Bishop Foote is a member of General Convention's Joint Committee on the General Theological Seminary and the Joint Commission on Women Church Workers. He was deputy to the 1946 and 1949 General Conventions before becoming a member of the House of Bishops.*

*The former Carolyn Hope Swayne and Bishop Foote were married on June 1, 1940, and are the parents of four children. Their two daughters are married. One son is in high school and the other entered college this fall.*